

# Calvinist Contact

A Reformed Weekly

MARCH 13, 1992/47th year of publication/No. 2298

## Native band wants its land back

Robert VanderVennen

IPPERWASH, Ont. — He had just finished his service in the army at the end of World War II and was going home. It was late at night and he was going to surprise his family. But when he got there, the family home was gone, and so was all trace of the neighbourhood. He spent the night sleeping in a ditch.

He was a member of the Stoney Point First Nations Community #43. In 1942 his 2440-acre reserve had been taken over by the Department of Defence "to provide an advanced training centre in Military District No. 1."

The Stoney Point people are Chippewas. In 1827 their ancestors had to "surrender their right" to 2.2 million acres of land in southwestern Ontario "for oncoming English immigrants." In return they received several reserves

and an annual payment of \$4,400. The Stoney Point reserve was north of Sarnia, between the Blue Water Highway and Lake Huron. It was separated by 1.5 miles from the somewhat larger Kettle Point reserve, also occupied by Chippewas.

On an April night in 1942 the government's request for the Stoney's land was debated at a three-hour meeting on the reserve. The chief and both councillors spoke against accepting the government's offer. The result was a 59-13 vote against leaving their land.

### Land was taken through the War Measures Act

But it was wartime and the War Measures Act was invoked, about the same time the same act was displacing Japanese Canadians in British

See **DISTINCTNESS** -- p. 3

What are these two retired pastors up to? See p. 2.



Photo: Bert Witvoet

From l. to r.: Revs. John Derksen and Rem Kooistra.

### In this issue:

*Fried Green Tomatoes* is an exceptional film about friendship. . . . p. 7

Poet John Terpstra gains recognition, reads for the CBC. . . . . p. 10

David Van Der Molen is blind. But he doesn't want to be bound by his handicap. . . . . p. 11

Paul Spoelstra continues his journey through the Netherlands. . . p. 12

### Thinkbit:

"You will discover that although you can rattle through the Lord's Prayer in eight seconds, you will never master all its meaning in a lifetime."

From: *To Pray Is to Live* by William Barker

## Haitian military regime will pass, says Canadian development worker

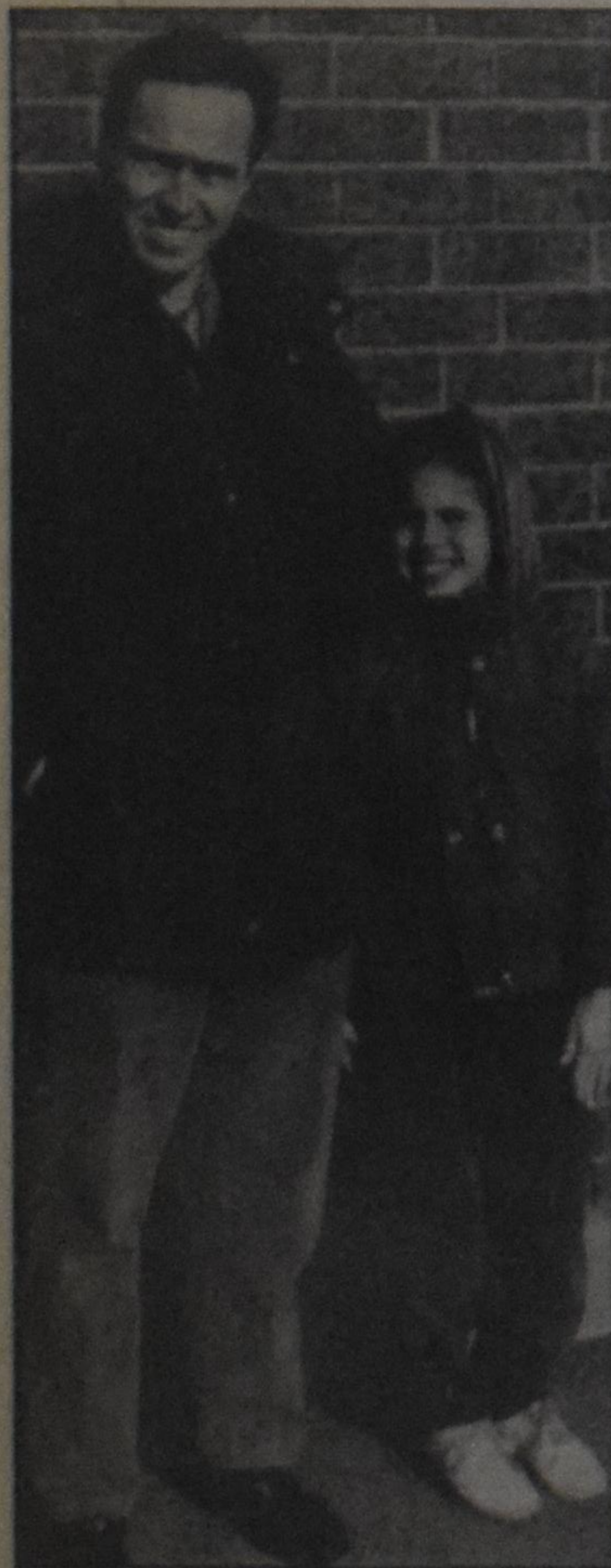


Photo: Bill Fledderus

Hank Hunse and his daughter Tamar.

Bill Fledderus

ST. CATHARINES, Ont. — Despite all the oppression which has taken place in Haiti since the Sept. 30 military

coup, Hank Hunse remains cautiously optimistic about the future of that country.

"Many coups in the past have been complete take-overs, but in this one the military faced stiff opposition at the grass-roots level," says Hunse, an economic development worker who was recently forced to leave Haiti after six years.

In Hunse's opinion, Haiti is irrevocably on its way to becoming a more just and economically viable country. Though the present regime may slow that movement, Hunse believes it will never be able to stop it.

"You cannot kill a spirit. The Haitian people are a people of faith," he says. "They have weathered much already and their hope will survive the present terror and abuse of power."

### Political terrorism

Haiti's present regime is attempting to destroy all support bases for its exiled president, Rev. Jean-Bertrand Aristide. The military commits random acts of murder and terrorism in slum areas which voted for Aristide. Radio stations have been silenced and

many people have been arrested without charge. About 2,000 people have been killed since the coup, says Hunse.

Slum dwellers have been forced to flee to their rural homes where government thugs deposed by Aristide are once again in charge, or to the neighbouring Dominican Republic where they are unwanted. Though the U.S. accepts Cubans, it does not accept Haitians as political refugees. Recently, however, members of the U.S. Congress have been challenging President Bush on that policy.

Aristide is a priest-turned-politician who has long been a vocal critic of internal injustice and oppression as well as the U.S.'s Central American policies. In February 1991 he became the country's first democratically elected leader. Since the coup he has been living in exile in Venezuela.

Just last week, the exiled president signed an agreement with the ruling Haitian politicians which could return him to Haiti. Though the agreement declares a general amnesty for coup participants, Aristide recently made some threatening comments

concerning General Raoul Cedras, commander of the army and a purportedly reluctant leader of the coup.

Since the coup, the Organization of American States has enforced a trade embargo on Haiti — a policy which hurts the poor more than anyone else, observes Hunse.

During his brief stay in office Aristide drastically cut down the flow of contraband and cocaine in Haiti. These actions threatened the wealthy Haitian elite which makes money from the contraband, and also threatened the military which funds itself largely through the drug trade.

Cocaine and contraband are back in record quantities, says Hunse, who returned to Haiti for a brief visit two weeks ago.

### Hunse's work

The present OAS embargo has forced the Mennonite Economic Development Associates (MEDA) to pull Hunse and other non-Haitians from the country. Hunse supervised both MEDA's rural and urban economic development programs.

The rural program involved helping Haitian farmers

establish democratic and financially viable co-operatives and improve the quality of their agricultural production (especially cocoa, which Haiti exported to Hershey's in Pennsylvania). MEDA was also able to offer small loans, thanks to financial support from the Canadian government.

The urban program, based mostly in the capital city, Port-au-Prince, also involved lending money, usually to the smallest of small entrepreneurs (e.g. butchers, household-item traders, sidewalk food vendors — usually women).

This "working capital" would be lent to a group of five people (or up to 20 in the rural situation) who promised to be responsible for each other and to pay it back on a monthly

See **MICRO** -- p. 14

To win the CBC competition is especially pleasing to Terpstra ... See p. 10

Lack of sight does not mean lack of ability... See p. 11



## News/Agriculture

# Church should end pension injustice, say retired pastors

Bert Witvoet

KITCHENER, Ont. — Two retired ministers of the Christian Reformed Church are calling for the elimination of their denomination's minister's pension fund in favour of a pay-as-you-go plan. Rem Kooistra and John Derksen have distributed an eight-page document among pastors of the Christian Reformed Church in Canada in which they argue that the idea of a minister's pension being financed from interest on stocks and bonds is a commercialization of the church.

Both men started their ministry in the Netherlands and know that the Dutch church they left behind refused to go the way of a government-regulated pension fund that invests money in bonds and stocks. According to a study done by the Dutch church such an avenue is too costly and not in accordance with the principle that churches should directly provide for their pastors and dependents, whether these pastors be active or retired.

The Dutch church chose to have a fund called *Landelijke Samenwerking*, (country-wide co-operation) to which churches contribute directly by quota. Retired pastors and their dependents receive generous support from the capital in this fund, say Kooistra and Derksen. The Canadian Reformed Churches of Canada has a similar system.

### Similar living standard

Derksen connects the issue of minister's pensions to the time of the Israelites when the people of Israel were required to give one tenth of their income. This tithing was "holy to the Lord," he says. In effect, the Lord accepted it through the Levites, who were able to maintain the same standard of living as people from the other tribes, since they received one-tenth of the national wealth while making up one twelfth of the population.

Retired pastors and their dependents should be able to maintain the same standard of living as the rest of the church,

Kooistra and Derksen argue. This is not the case at present, they feel, with the amount of revenue made available through a \$70 million investment which, depending on the market strength of the bonds, may or may not produce \$7 million a year for all the retired pastors and their dependents.

What also galls them is that the \$70 million which the churches have paid for cannot be used for the benefit of the church but must be invested in government approved enterprises. "What will the Lord say when he returns," they write, "and finds a multi-million dollar pension fund while those who dedicated themselves to the proclamation of his Word live in poverty?"

### Materialistic influence

Kooistra and Derksen point out that their efforts to change the way the Christian Reformed Church looks after its retired pastors are likely not going to benefit them. Both men have found other employment since their retirement, out of necessity, they say. Derksen is a computer consultant for a local bank and university and Kooistra teaches Dutch at Waterloo University. They wrote their document "to clear our conscience."

Both in their seventies, they "know first-hand," they write, "how much the church has hardened in its unbiblical dealings with retired ministers and their dependents." They point out that in the past classes have blocked attempts to address synods and that synods have never acted on whatever study of the matter they have called for.

In matters of pension funds and the like the Christian Reformed Church has been influenced by North American fundamentalist churches, says Derksen. "It follows the lead of the largest church in the United States, the Baptist church, which is very materialistic and individualistic in the way in which it organizes church life. The ministry is considered a job rather than a calling and the church becomes an

enterprise."

### Honourable support

The report by Kooistra and Derksen points to Article 18 of the Church Order of the Christian Reformed Church which says that "the church shall be responsible for providing honourably for the minister's support and that of his dependents." The same article says also that "a retired minister shall retain the honour and title of a minister of the Word and his official connection with the church he served last."

According to Kooistra and Derksen, it would be more honest if the church deleted the words "provide for" and "honourably." They say that a minister's last church seldom inquires about the needs of its former pastor or his widow.

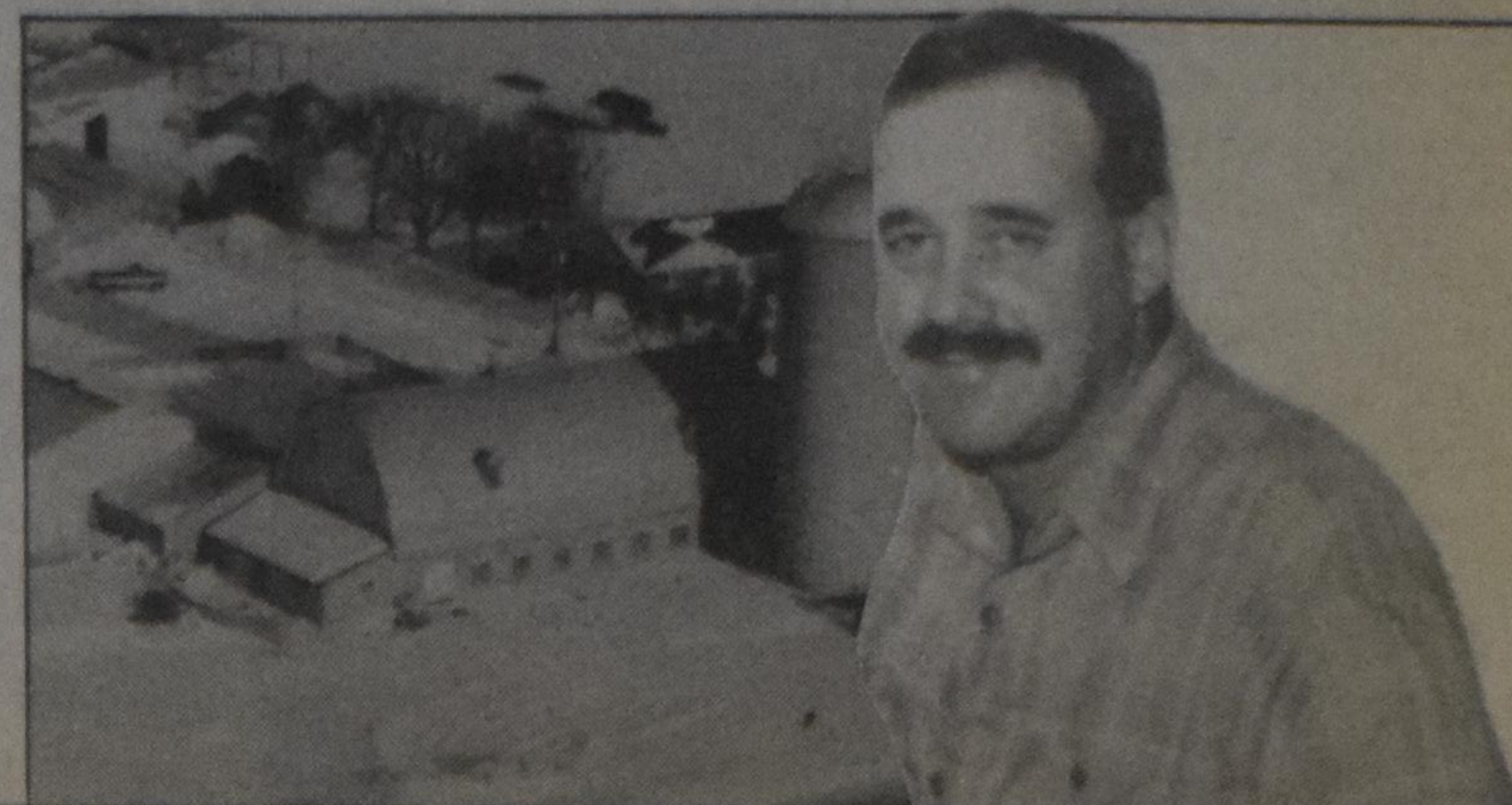
Retired CRC pastor Lammert Slofstra of St. Catharines, Ont., believes that

the eight-page document sent out by his two colleagues raises legitimate concerns. "What grieves me is that not all ministers get an equal pension," he says. "What you get depends on when you retired, how many years you served, etc. That is a gross injustice." Slofstra gets more than Kooistra and Derksen because he retired a few years after they did. He also believes

that pensions should be indexed.

But Slofstra was shocked by the bitter tone of the document. He says a report like that does not have to be "whining" in order to get a point across. Slofstra was under the impression that the church had no choice, that it had to have a pension fund by government regulation, but Derksen says that is not so.

## Rural routes



Maynard Vander Galien

## I was there!

I'm proudly displaying an OFA (Ontario Federation of Agriculture) button on one of my farm jackets these past few weeks that says: I was there! Canadian Farmer Rally, Ottawa, Feb. 21, 1992.

To be in a crowd on Parliament Hill of 40,000 placard waving farmers from across Canada is something I will never forget. I was fortunate to have gotten right up to the front of the masses of people and found a spot to stand near the speakers' platform.

Some of the farmers travelled by plane, some by car, but most came by bus. I'll never forget the 600 or so buses parked together at Le Breton Flats and the people who streamed out and made their way to the Hill for the largest demonstration Ottawa has ever seen.

Four bus-loads of dairy farmers from the United States also attended the rally. The stars and stripes were prominent throughout the crowd surrounding the speakers' platform.

One of the farm speakers was New York State dairy farmer Alice Egan who told the crowd, "Contrary to what Bush tells you, 75 per cent of our dairy farmers in the United States want your system. We're proud to be with you and we'd like you to come down and show us how to do it. We'd love to have the Canadian system of supply management and marketing boards."

### Prime minister didn't appear

Finance Minister Don Mazankowski, the former agriculture minister, was delegated by the Prime Minister to speak in his place. I'll never forget the look on Mazankowski's face as he stared down at the angry, chanting farmers shouting, "We want Brian."

As snowballs whizzed overhead, Mazankowski tried to calm the crowd with, "You can shout me down if you like. But as a former Minister of Agriculture, I, with other farm leaders, developed the Canadian position on seeking a clarified Article 11."

That line didn't satisfy the crowd so Mazankowski shouted, "We are not your enemy. We are not your enemy. We are your

friends."

Former Liberal Agriculture Minister Eugene Whalen looked pretty proud of himself on stage when Jean Chretien took his large green stetson hat and raised it high in the air for everyone to see and introduced Whalen "the father of marketing boards."

So why did thousands of farmers from all over Canada come to Ottawa and march around in the cold waving placards and shouting, "Save our farms"?

Supply-managed farmers (dairy, eggs and poultry producers) have been asking the government for strengthening and clarification of Article 11 and not tariffs as world trade talks go into what will probably be a final round of GATT talks.

### Few allies

In the past 25 years the Canadian system of supply management has proven it is the best solution in an imperfect world. Unlike farmers in the U.S. and the EEC, Canadian dairy, egg and poultry farmers can only produce what is needed for our domestic market. They cannot produce huge surpluses of unwanted food that have to be heavily subsidized by taxpayers and then dumped on the world market at fire-sale prices.

The Canadian position in the negotiations is realistic and attempts to create rules that all countries could use. But Canada has only a few international allies (Austria, Israel, Japan, Korea and Switzerland) in the battle to save farm marketing boards.

The GATT talks (called the Dunkel discussions) would see fierce agricultural competition in the 108 countries that belong to GATT. Canadian supply-managed farmers would be forced out of business if cheaper products were dumped in Canada.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly "Rural Route" columns for area newspapers.

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## Pressreview

Carl D. Tuyl



## Pressreview

Like a runner stumbling over his or her own shoelaces and finishing out of breath, the Unity Committee tabled its report just before the deadline. Including a tidal wave of recommendations, which may or may not lead us to unity, M.P. Dorothy Dobbie and her co-chair Senator Gerald

Beaudoin presented the document with the pride of parents holding up their first-born for baptism. There was guarded optimism all around, except of course from Frere Jacques and battling Lucien Bouchard who pee against the same tree. They regarded it like a sheep farmer regards a pack of wolves. Monsieur, on the contrary, was ready to canonize the text and elevate the whole committee to sainthood. It will be a race against the clock to get constitutional unanimity — Mr. Bourassa's referendum is scheduled for the fall.

In Ontario, government agencies and ministries always spend the last cent of their allotted money because when there is money left it means questions will be asked and budgets will be cut back. So what to do if there's money left in the kitty and the new budget

year is about to begin? Defensive spending is the solution, but the province's treasurer is on to that game. He told all his underlings that this year there will be no last-minute spending binges. That policy will save between \$30 million and \$50 million.

The Correctional Service of Canada has determined that not allowing inmates to wear make-up is in violation of their rights. Kingston's *Whig-Standard* sees a whole new territory for the Avon lady opening up.

Statistics Canada continues to stand on guard. Would you like to know that the homicide rate in Canada jumped by 14 per cent and that we take off work to deal with family issues nearly three times as much as we did in 1977? And for serious students there's a new book called *1001 Ways to be*

Romantic. I'll wait for the movie.

Canadian and U.S. trade officials met to discuss the dispute over North American content of the Honda automobile. Another dispute our country has is with European fishers who, in the words of our prime minister, "are responsible for the effective rape of a vital resource." Both Newfoundland's Clyde Wells and Nova Scotia's Donald Cameron wanted to call in the Navy, but Monsieur's cooler head prevailed. In the meantime the Portuguese are doing the old "Who me?" routine.

Israeli domestic politics are somewhat similar to three tomcats fighting for the same territory. A lot of growling, scratching and back-biting. Yitzhak Shamir's Likud party is looking for the self-destruct button.

The Indonesian army, best known for shooting at the unarmed populace of East Timor, is now part of the United Nations peacekeeping operation in Cambodia. It's to be hoped that they can hold their fire.

There are rumours in the world press that former Soviet nuclear scientists are looking for jobs in countries such as Lybia and Iraq. Russia's foreign ministry says that no scientists have left the country. But what do they know? They have trouble getting their astronaut back to earth. That guy has been circling the earth

for nearly a year. He must feel as lonesome as a single bacterium (is that the singular of bacteria?) in a porcelain chamber pot.

Like a swimmer sticking a toe in the water to test for temperature, King Fahd of Saudi Arabia announced the creation of a 60-member advisory council called the Majlis al-Shura to move his country one-half millimetre toward power-sharing — but the Majlis al-Shura will have very little power.

Half the world's population is under the age of 24, according to the *Boston Globe*, but demographers worry about the fact that world wide statistics show that there should be more girls. Preference for boys in some countries might be the cause of the missing girls. In China, for example, unborn females are routinely aborted.

The recent advances of North Korea toward peace with South Korea might not be altogether for the love of democracy and peace. Recent visitors to North Korea report that the country has a pressing shortage of grain, oil and other necessities. In these times of recession there is a new definition of fireproof — it's being related to the boss.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

# Distinctness of Stoney Point Nation forgotten

... Continued from p. 1  
Columbia. The Stoney Point Nation was relocated on part of the Kettle Point reserve. Their new land was much smaller, swampy, not suited for farming, which was their livelihood. They received compensation of \$50,000, calculated at \$15 per acre plus costs of relocation. Many dispersed to towns and cities nearby.

The Stoneys were seen as refugees in Kettle Point. Their numbers were small and gradually the Department of Indian Affairs and the Kettle Point people forgot the distinctness of the Stoney Point Nation. Today the Stoneys are fighting for their identity — they insist they are Reserve #43 and Kettle Point is Reserve #44.

But in 1981 the Kettle Point Council sought compensation for the use of the Stoney reserve. They got it, \$2.49 million, apparently an upward adjustment of the \$15 per acre paid in 1942, plus interest and legal fees. The Stoneys complain that the money didn't go to the people who lost their land.

## Band seeks return of land

Camp Ipperwash, as the reserve land was called, closed on May 31, 1946. It was unused for many years, but it is now used for a six-week camp for teenage cadets, though the seldom-used rifle range is the only "military facility" still there.

The Stoney Point Nation wants its land back, 50 years after the war took it from them. It's theirs really, having been forcibly taken. In 1942 the Order in Council that took the land included the statement

that all the lands taken would be returned to the Stoney Point Nation when they were no longer required for military purposes.

On Aug. 6, 1991, Chief Robert George signed a "Declaration of Independence," declaring themselves a separate band in the Chippewa Nation. They have discovered their history and their identity. On Dec. 11, 1991, the Stoneys petitioned the standing committee on aboriginal affairs to receive their land back and be

permitted to occupy it once again.

The 2,240 acres is a tiny part of Canada, and the injustice the Stoney Point First Nation has suffered is much less than that suffered by Japanese Canadians. But on Dec. 11, the National Association of Japanese Canadians wrote to Prime Minister Mulroney in support of the Stoneys' claim, following similar action of the Diocese of Huron of the Anglican Church of Canada.

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## Editorial

# Calvinist Contact

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- reports on significant happenings in the Christian community and in the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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## The gods of technology must be crazy

FAX machines are wonderful things. We have one in the office. Every day solicited articles roll off the machine. Advertisers send ads and readers send obituaries and letters to the editor by FAX. It means our columnists can be late and still be on time. FAX machines compress distances and speed up time. Yet strangely enough they make life more hectic because they increase expectations.

Washington writer Henry Fairlee called the FAX machine "the silliest toy for adults yet invented. It is no coincidence," he writes, "that the noise made by these machines is a chatter: the FAX even begins to chatter to itself in the middle of the night."

### Electronic invasion

Telephones are wonderful things too, but I find them even more hectic than FAX machines. People have immediate access to you because of this invention by Alexander Graham Bell. If a salesperson drops by your office you keep him or her waiting until it suits you. If he or she calls on the phone, you drop everything and answer.

In our office I prefer the receptionist to ask for the name of the person and to pass this information on to me so that I have at least a few seconds to prepare myself. If I suspect it to be an angry reader I take two deep breaths before I pick up the phone. If I have corresponded with that person I quickly pull out a file or article. But there is little time and I must be ready to give answers on the spot. That makes the telephone a pretty dictatorial machine.

Some executives install a strong-minded secretary between themselves and a caller for good reason. Imagine if every Tom, Dick and Harriet could get through to President Bush or Prime Minister Mulroney just by dialing a certain number!

There is talk now of visual images coming with a telephone call. I personally think we have done enough in the area of trying to pretend that distances do not exist. If that silly invention becomes widespread it may mean that you can no longer walk around in your own home in a state of undress. It may mean that only those men and women get jobs as receptionists who look like Greek gods and goddesses. One more job lost for us plain people.

### Electronic crutches

Today's technological wonders make us quite dependent. Once last year, while I was entering a few thoughts about technology on my word processor the power suddenly went off due to an ice storm. I remember groaning. Not being in the habit of saving what I wrote until I had finished a substantial portion, I lost the whole section and had to do it all over. Fortunately, the Creator had endowed me with a "save" mechanism called memory and the damage was manageable.

I have since that time activated the "automatic save" on my word processing program so that my precious thoughts are saved every 10 minutes. Technology has taken over again.

As it often does in photography. People who

buy cameras that do everything for them except aim and click will never understand why a human figure standing in the snow will look very dark and a face in a night scene will look bleached when the pictures return. With their mind on automatic they don't think about the fact that the camera adjusts to the biggest part of the picture.

### Electronic walls

Another thing that modern technology does is isolate us from each other. It's ironic that the explosion in information technology should build walls between people. But just as one can be extremely lonely in a crowd, so one can be lonely in front of a television set, behind a computer and between the earphones of a Walkman.

Canadian literary critic Northrop Frye once complained that "one of the most obvious results of 20th-century technology is introversion.... Churches, theatres and libraries are largely replaced by television sets, the marketplace by the processing supermarket, the floor of the stock exchange by computers in offices." He called our time "a time when most human speech that is genuine expression of thoughts tends to freeze up."

### Know the enemy

It should be obvious to us that technology is reshaping us. I don't think we can stop the trend but it's good to know what's happening. That way we can counteract the worst problems, or at least not be so puzzled by what is happening to our young people, who enter this world of technology with much greater ease than do we who think that a microchip refers to a small grudge. Being hooked into technology, especially electronic games and the like, means that life is becoming more and more restless.

It's good to realize, too, that the continuing flow of newer technology feeds into materialism and consumerism. Both materialism and too much interaction with electronic media are anti-spiritual in nature. Dutch Christian philosopher Herman Dooyeweerd said that materialism "reduces the temporal reality to particles in motion." When you apply that description of materialism to the use of electronic games the two seem not too far removed from each other, except that with electronic games the focus is more on motion than on particles.

### More than conquerors

We are not called to be slaves of our own devices, nor of anything else in the creation. Psalm 8 reminds us of our origin and destiny: God made us a little lower than the heavenly beings and crowned us with glory and honour. He made us rulers over the works of his hands; he put everything (FAX machines, telephones, television sets, computers) under our feet.

Before we put our mind on automatic pilot while taking a picture, we should say with Psalm 139: "I praise you because I am fearfully and wonderfully made," and I'm going to prove that by making sure that I understand more about shutter speed and lens opening.

BW



# Letters

## Teachers need to know and love

The education issue of Feb. 21, carried an article with the headline "Principal tells staff not to counsel behind closed doors."

Why this knee jerk reaction by the principal? The facts are it was the child who was assaulted by the teacher! It was the child who was in need of protection from the teacher who abused his position of trust and authority. A jury of 12, after lengthy deliberation, found him guilty beyond a reasonable doubt.

Teachers are in a position of trust, authority and power. Children, who are naturally trusting, are very vulnerable and obviously in the weaker position, defenseless, dependent and powerless. It is the responsibility of the teacher to set the limits in the teacher-child relationship.

### The nature of the crime

Yet the child is portrayed as the one who is not to be trusted!

Even in famous publicized cases, it is always her word against his. That is the nature of the crime. It is perpetrated in secret. Consider the case of the abused infant or toddler. Some parents, babysitters or others get convicted in these cases on the strength of available evidence. Must such crimes go unpunished because a baby or toddler is too young to speak?

### Hands that bless

Ultimately sexual assault is a power trip; the strong preying upon the weak and defenseless! That is true regardless

of the gender of the aggressor or the victim, even though the facts are that the large majority of the offenders are male and the large majority of the victims are female.

Mark 10: 16 tells us that Jesus "took the children in his arms, put his hands on them and blessed them." Hands that are used to bless and comfort a child will be perceived by a child as such. Hands and arms that are used for the gratification of the adult (teacher) will be perceived by the child as the betrayal of trust that it in fact is.

Some parents are convicted of abusing their children. Must we conclude that all parents withhold or withdraw healthy hugs, love and affection from their children? Neglecting a child's most basic need of love and affection is in fact a form of child abuse.

### Understand the dynamics

For the well-being and protection of the children entrusted to your care, *educators please!*, educate yourselves and become fully informed about child abuse!

Attend survivor support groups and workshops and observe the anguish of the victims and their struggle to survive. Ask the local Family and Child Protection agencies to show you some very graphic videos, so that you may *begin* to understand what abuse really is.

The public library or book stores have a wealth of material on this subject, e.g.

Dr. Susan Forward's books, *Betrayal of Innocence, Toxic Parents, Men Who Hate Women and the Women Who Love Them*. Then there are many books and videos by John Bradshaw, as well as many others.

### Open discussions

Understanding the dynamics of abuse and the destruction it causes will then spur you on to implement a very thorough and healthy sex education program in the schools. Healthy open discussions about what is right and what is wrong will help to guide children in a confusing world where sexuality is corrupted and, more often than we want to admit, experienced in devastating ways. Knowledge is the tool which can help to free a child from an abusive situation. What an opportunity for Christian school teachers!

Educators who refuse to acknowledge the reality of abuse in the Christian community had better keep the doors open when they counsel students. Maybe they shouldn't help children after school for the protection of the *children!* Surely we the adults must ensure that the school is a safe environment for the child.

Is it too much to ask that Christian school teachers stop blaming the victim, and instead help an abused child as well as all children experience the love and compassion of Christ?

Anna van den Boogaard  
St. Catharines, Ont.

## News digest

MVT, column editor

### Grain hauler travels by road and rail

REGINA, Sask. — What can move at speeds of almost 100kph, can pull 15 loaded grain hoppers and can travel by road or rail? This strange beast goes by the rather mundane and unwieldy name of Brandt Road Rail Power Unit.

The "unit" resulted from a joint venture by Brandt Industries Ltd. of Regina, Garex Consultants International Inc. and the Saskatchewan government. A prototype of the vehicle was made for the province's Ministry of Highways and Transportation in 1990. It was then leased by Southern Rails Co-operative of Rockglen, Sask., where it's been used ever since to haul "shortline" grain loads. There's no word whether plans for more "road rail power units" are in the offing.

### Invention lets you listen to your unborn child

PORTLAND, Ore. — Nurse Kathy Bethurum of Portland, Oregon, had an idea she thought would sell — and she was right. Bethurum invented a gadget she's calling "FirstSounds" which lets parents tune in to the noises being made by their unborn child.

The battery-operated device has a kind of microphone which can be placed on mom-to-be's abdomen and the system can accommodate two sets of headphones for listening to the amplified sounds of junior in the womb. If siblings (or presumably anybody else) want to join in, the sounds can be heard through a speaker attachment. FirstSounds is being marketed by a New York City-based company, Unisar Inc.

## Teachers are indispensable therapists

I read with interest about the reaction of one Christian school principal to the conviction for sexual abuse of another principal ("Principal tells staff...", C.C., Feb. 21, 1992). A tragic event like this brings out all kinds of feelings: Shock over the unexpected blow, shame because of a tarnished image, anger for possible injustice to a colleague, sadness about the resulting suffering, fear for one's own future as a teacher-counselor. To digest such a distressing experience, we should give ourselves plenty of time for absorbing and reflecting. Short of that we may overreact or misjudge the situation.

I wonder if this is what happened to Glenn Ewald when he responded with such immediate restraint, warning teachers "to avoid all appearances of intimacy with children — not to put an arm around a female student, not to counsel a girl in complete privacy."

### Compensation at school

My thought went to the many boys and girls in the world who crave for some touch and warmth. They come from no-touch families and perhaps never receive a warming embrace or an encouraging arm around the shoulder.

Fortunately, a number of these deprived children find some compensation elsewhere, often at school. An understanding teacher — who himself grew up to be comfortable with touch — may see the hunger in their eyes or the stiffness in their bodies and carefully start giving them the physical contact they need so badly to develop into well-adjusted and relatively happy human beings.

I would hate to see those teachers — and other parent substitutes — be

muzzled out of fear. They are indispensable therapists without a shingle on their door, who can alleviate much hidden suffering.

Many of the children from our no-touch families grow into adults who are unable to cope well with their life circumstances because they have not acquired the necessary life-skills. At a certain stage, often after years of agony, they may seek the help of a therapist.

Lately a growing number of counselors have recognized the great importance of physical contact between humans, and are applying this knowledge in their therapy in a variety of ways. Instead of frightening our teachers, I would suggest that those involved in counseling be encouraged to attend a few seminars or workshops that will help them to become more comfortable with touch and thus broaden their expertise.

### Surrender to Jesus

Is there then no risk involved with physical contact? No more than with

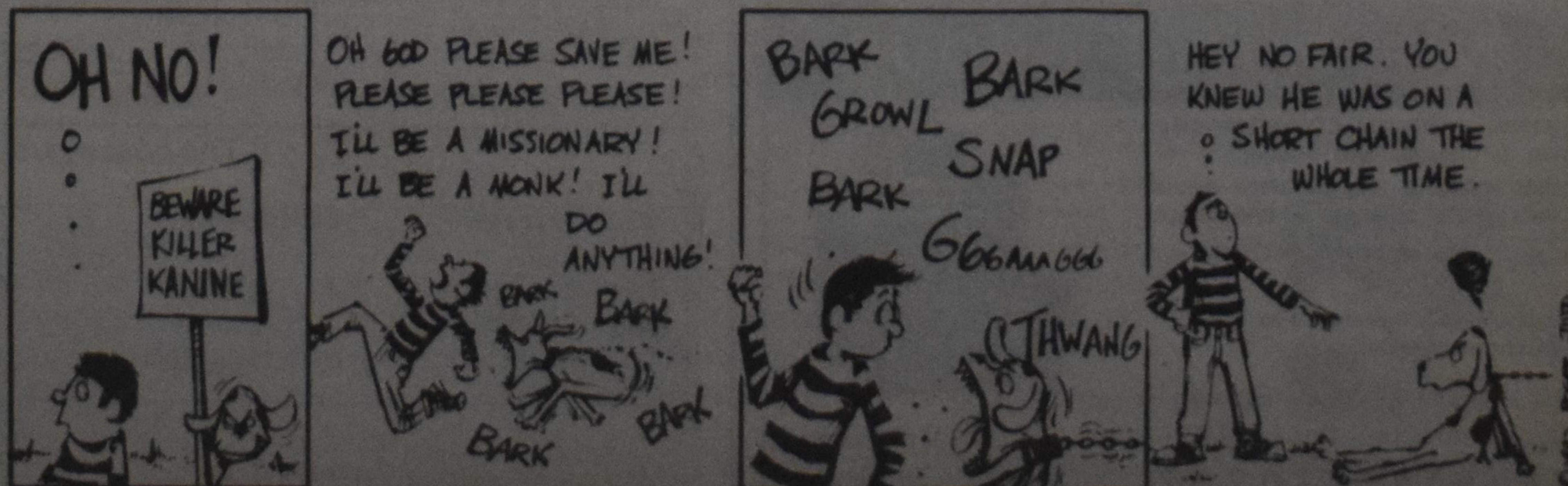
any counseling approach. It can of course happen that a therapist develops erotic feelings for a client (or a student), just like this can happen to others, for instance in marriage. A responsible therapist will, as soon as he or she becomes aware of this, refer his or her client to a colleague and thereby safeguard his or her integrity and professional status.

Lastly, if a counselor wants to keep his or her door open, the level of communication will usually remain more superficial as a result. Effective counseling for emotional problems requires absolute privacy.

In essence I am saying that, when confronted with failure and disappointment, we can either surrender to a spirit of fear and distrust, or resubmit ourselves to a spirit of faithful dedication and love, as Jesus teaches us.

Alan Vandermaas, M.D.  
St. Catharines, Ont.

## BEYOND BELIEF





# Has Mikhail Gorbachev changed?

**Joost Sluis**

Mikhail Gorbachev, general secretary of the Communist Party of the Soviet Union from 1985-1991 wrote the book *Perestroika* in 1987. He described the economic and political changes which this had brought and the reasons for them. He also discussed the altered relations between the USSR, the U.S.A and the rest of the world.

However, he reaffirmed his devotion to the dialectical (flexible) doctrines and methods of Lenin who founded the world's communist parties. Those parties at one point reached a peak of total control over roughly two out of five people (40 per cent) on earth. Since 1989, that has decreased to about one out of four.

Gorbachev has now written another book, *The August Coup, The Truth And The Lessons*, which was published in September 1991. He discussed the events of August 18-21, 1991, when a group of prominent individuals close to the Soviet president conspired to restore totalitarian dictatorship in the USSR.

While Gorbachev condemns the motives and goals of the plotters he testifies to his unchanged faith in socialism. He states on p. 47, "I am one of

those who have never concealed their convictions. I am a confirmed supporter of the idea of socialism. It is an idea that has been making a way for itself for many centuries." On p. 109 he states, "The next generation will surely return to this great idea."

He then writes about himself: "But while he has remained fully committed to his main choice, Gorbachev has changed; he has understood and felt deeply his mistakes both in tactics and his methods of acting" (p. 62). Notwithstanding, he remains devoted to socialism.

But what is socialism to Gorbachev? From early life he was raised and promoted by the Communist Party. In childhood and on joining the party at age 21 in 1952, he was nurtured in the ideas of Marx and Lenin. These are included in the system of theory, organization, faith and practice known as Marxism-Leninism.

Persons known as Marxist-Leninists clearly and specifically define socialism as Lenin does in his book *The State of The Revolution* in 1917. Lenin stated that socialism is the "first stage of communism." In this stage a

new economic environment will produce "socialist man." Such a newly regenerated or created human being will be hard-working, highly skilled, creative and unselfish. He or she will joyfully develop a society with universal abundance and peace. The negative features of human nature, produced by capitalism, will (stepwise or gradually) be eliminated. The need for dictatorial coercion will thus become unnecessary

and the state will eventually wither away.

Society will "scientifically" progress from socialism to communism. The oft-repeated slogan, "from each according to his ability, to each according to his need," will, they still believe, at long last become a reality.

This gloriously utopian vision logically resulted in the highly monopolistic and thus dictatorial rule of the communist party with awful

and fateful consequences. The flexible and deceptive, but limited, reversal since 1989 may well be part of the means to the final goal and must not be underestimated.

The false gods of the mind and spirit are highly addicting. The more Gorbachev changes, the more he remains the same.

*Joost Sluis, M.S., M.D., Auburn, Calif.*



## 'The early bird gets the worm'

To get a tax deduction for the 1991 tax year you have to buy an RRSP by the end of February 1992. Statistics show that more than 75 per cent of RRSPs are bought in the last two weeks before the deadline. Such purchases are obviously motivated by the tax deduction.

But in focusing only on the tax deduction that results from RRSPs another aspect is overlooked: tax-free compounding.

Two friends who worked together for the past 25 years can easily compare RRSP accounts. Sue Urlee became aware of RRSPs 25 years ago when she received a brochure in the mail. She took it to work one January morning where she and her friend, Last Minute Louie, looked it over. When Sue saw the benefits of tax-free growth she phoned a financial advisor who explained how it worked. That night Sue invested \$2,500 in an RRSP. Her friend Louie decide to wait until the following February, 14 months later — he wanted to think about it some more and, well, he would get the same tax deduction as Sue, anyway.

### Jump right in

For the next 25 years Sue contributed to her RRSP as soon as possible every January. Louie was always busy paying off his credit card bill from Christmas, but did manage to get his RRSP in before the time limit 14 months later.

What was the result 25 years later? While both Sue and Louie had benefited equally from the tax deduction from earned income, the benefits of tax-free growth were not equal. Both RRSPs had grown on an average of 10 per cent on a tax deferred basis. Sue's RRSP was worth \$270,454 while Louie's was worth \$245,868.

How is it possible that 14 months can make a \$24,586 difference? The answer is simple. It wasn't 14 months but 25 years. During that time Sue had really benefited by having \$2,500

grow for a full 25 years, while Louie did not. In fact, the last \$2,500 contribution put in by Louie didn't get a chance to grow at all.

At 10 per cent compound growth a single deposit of \$2,500 will grow to \$27,086 in 25 years. When the original \$2,500 is subtracted, we see that the remainder — \$24,586 — is exactly equal to the differences in value between Sue's and Louie's RRSP.

### Start as early as possible

The difference would have been magnified significantly if Sue Urlee and Last Minute Louie could have invested their RRSP to earn 15 per cent. Based on the long-term track record of some Canadian RRSP eligible mutual funds this has been achieved in the past. At a 15 per cent growth rate, after 25 years Sue would have an RRSP worth \$611,799. But Last Minute Louie's would be worth \$531,982 — a difference of \$79,797.

What about Johnny Putitov, who finally got around to doing his RRSP fully five years after Ben Urlee? Assuming 10 per cent compound growth on the RRSP, Johnny Putitov would end up with \$157,506.

At 15 per cent compounded growth, Mr. Putitov would end up with \$294,525. This is \$317,254 less than Sue Urlee. Consider that because Johnny waited five years to start his RRSP program he could end up with half of the value in his RRSP at retirement.

What if Sue Urlee only made her first contributions, stopped and let the RRSP compound at 15 per cent for the remaining 20 years? She would end up with \$317,254, which is more than Johnny Putitov who started five years later and made a total of 20 contributions.

The moral of this story is that waiting to start can be costly.

### The cost of waiting

\$2,500 per year contributions	10% growth	15% growth	
Sue Urlee	25	\$270,454	\$611,799
Last Minute Louie	25	\$245,868	\$531,982
Johnny Putitov	20	\$157,506	\$294,525
Sue Urlee	5	\$112,948	\$317,254

*Leonard Bick is an Ancaster, Ont., based financial planner.*

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Film/Music

Cinema summaries

Marian Van Til

Fried Green Tomatoes



Rated AA

Stars Mary Stuart Masterson, Mary-Louise Parker, Kathy Bates, Jessica Tandy  
Screenplay by F.F. Sobieski and Carol Sobieski  
from the novel Fried Green Tomatoes at the Whistle Stop Cafe by Fannie Flagg.  
Directed by Jon Avnet.

*Fried Green Tomatoes* is a very real film: From beginning to end its characters and their relationships reflect reality, not just Hollywood's often skewed vision of reality. That's probably what makes this such a satisfying film.

It doesn't matter that these characters are thoroughly Southern (from Georgia); and no matter that most of the film's events happened decades ago in a very different world; no matter, either, that the major characters are women. We resonate to the humanness of these people. Despite the gap of place and time it seems as if we know them because, at core, they're very much like us.

Caught in loneliness

Evelyn Couch (Kathy Bates) is a lonely woman. She realizes that and has begun attending self-improvement classes which she hopes will solve the problem and will bring her and her husband closer together. But it's not working. She's still caught in an endless circle of low self-esteem, over-eating, being put down by others and being (literally) a servant to her grossly overweight, TV-watching husband — who sees no need for self- or marriage-improvement.

Evelyn and her husband make periodic treks to a nursing home to visit his crotchety aunt. While there one time, Evelyn meets an elderly woman who calls herself Ninny Threadgoode (Jessica Tandy). Ninny tells a story from her past, beginning near the turn of the century. Evelyn is fascinated. When they meet again on a subsequent visit Evelyn asks Ninny to continue her story. When the aunt no longer wants visits from her relatives, Evelyn continues to come to visit Ninny. A bond gradually forms between the foundering young woman and the strong octogenarian. That tie sets the stage for some positive changes in Evelyn's life, and eventually in her husband's as well.

The film re-enacts the saga Ninny tells. We meet members of the Threadgoode family and those close to them: there's Buddy, who though he dies young and tragically, has a profound effect on the family, especially on his little sister Idgie. (Idgie as an adult is played superbly by Mary-Louise Parker.) There's Idgie herself, a

fiesty tomboy who retreats into herself after her brother's death — a death which permanently shapes her life; there's gentle Ruth (Mary Stuart Masterson), a family friend and Buddy's sweetheart; there's George, the black hired hand whom everyone loves; there's the sheriff, who's sweet on Idgie and who stands up to the Ku Klux Klan; there's the local preacher, an indispensable if sometimes irritating part of nearly every public and family occasion; and later, there's Ruth's abusive husband who inadvertently changes the lives of all of them.

Opposites drawn together

Ruth tries to befriend Idgie after Buddy's death. Bit by bit Idgie warms to Ruth, and the seeds of an intense and intimate life-long friendship between these two very different women are sown. As we viewers become enmeshed in the often traumatic story of Idgie's and Ruth's lives, we also get involved with Ninny and Evelyn in the present. Past and present interweave seamlessly.

It becomes apparent early on that friendship is the subject of *Fried Green Tomatoes*. That title conjures up thoughts of the way the two women's lives interconnect. Ruth and Idgie eventually run The Whistle Stop Cafe in their tiny town, and one of their specialties is the southern favourite, fried green tomatoes. The commitment of friendship — being willing to "stick your neck out" for another, and standing by him or her through the most trying of circumstances when it would be easier not to — is quietly, sometimes humorously and nearly flawlessly celebrated. I say "nearly flawlessly" because there is one exasperating element in the film.

One flaw

There are several instances — fleeting, but unmistakably there — in which director Jon Avnet makes actresses Parker and Masterson play a scene together with overtones of homoeroticism. His motives are a mystery because the film as a whole does not suggest that the women's deep friendship includes a sexual relationship, or even non-physical sexual attraction. Perhaps Avnet thinks that such closeness between two women is impossible without sexual feelings being involved.

That, of course, is untrue, as I and many other women could have told him from personal experience. (One might muse about how this film would have been different had it been directed by a woman.) Those momentary lapses shouldn't spoil the film for you, however. This is a deeply moving — and funny — film which is well worth seeing.

Christian rappers earn acclaim

NASHVILLE, Tenn. (EP) — Christian rappers DC Talk have earned international acclaim for their music video "Walls." The video recently received the "gold medal" in the rhythm-and-blues music video competition sponsored by the International Film Festival of New York. "Walls" is an anti-racism video which features the burning of a KKK robe.

DC Talk's Toby McKeehan said "Walls" stands in sharp contrast to the Public Enemy music video "By the time I get to Arizona," which graphically

depicts the fictionalized murder of Arizona public officials.

McKeehan said, "This is supposed to be a video that is a tribute to Martin Luther King. Yet it promotes violence as a solution to racism — something Dr. King was totally against. Our video, 'Walls,' is a heads-up contrast to the Public Enemy video. 'Walls' is more in line with Dr. King's heart for a peaceful solution at a time in history when others are suggesting violence, much like Public Enemy and some others are doing today."

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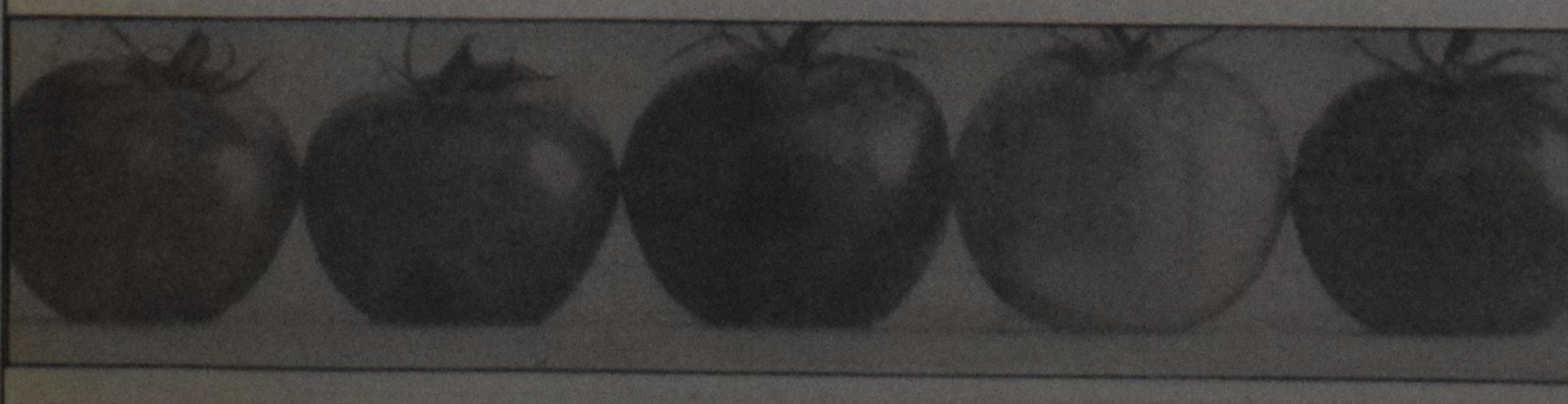
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## Church

Marian Van Til, page editor

# Mission aviators launch relief and logistics program in Albania

TIRANA, Albania (EP) — Mission Aviation Fellowship and five leading Christian agencies have formed a coalition to answer one of Albania's urgent calls for help, according to a news report from the Christian missions agency.

The recent collapse of communism and the end of a "reign of terror" under dictator Enver Hoxha have left Albania in a state of despair, according to the Mission Aviation Fellowship (MAF) report. The country's request for help is being answered by MAF, as well as MAP International of Canada, Christian Medical & Dental Society (CMDS), YWAM (Youth With A Mission), and Evangelical Medical Aid Society (EMAS).

During an in-country survey in November, led by Robert McFarlane, president of MAP International of Canada, the leaders of these Christian

agencies decided to pool their resources under the banner of Albania Health Projects.

### Co-ordinated effort

By creating the coalition, agency officials are subordinating the visibility of their respective agencies to the needs of the country. "This is an opportunity for Albanians to see selfless Christian action," McFarlane said. "This program goes beyond immediate relief assistance. We could have a profound impact in helping the country establish a new economy."

The coalition also sees the Albania Health Projects as an opportunity for the evangelical Christian church to work alongside an entire nation and express the love of God in word and deed. Co-ordinated efforts would prevent duplication of services among agencies. An open invitation to participate is issued to all interested Christian agencies.

"The country is totally bankrupt," according to the report. "Most industries have closed because they can't afford to buy their raw materials. Unemployment has been estimated at 50 per cent nationally and as much as 90 per cent in some cities. The infrastructure is old, poorly built and falling apart. There is only a six-day supply of food in the country."

### Overwhelming uncertainty

Albania had been self-sufficient in most foodstuffs but many crops were not planted due to the uncertainty of who would own the land at harvest time. In addition, with the dismantling of central control there is a serious problem with the distribution of whatever food is available.

Two years of drought followed by heavy rains this year have compounded the food shortage. Approximately

30 per cent of all children under three years of age are considered malnourished with 3-5 per cent severely malnourished.

Rich in natural resources, Albania is actively changing policies towards a market-based economy and is encouraging joint ventures with foreign investors.

"The situation is beyond anything I could have imagined," said Ken Frizzell, chief operating officer for MAF. "Nothing could have prepared me for this. I still have a lump in my throat." The most isolated and repressive country in Europe until this year, Albania faces the 1990s with a 19th century way of life and malfunctioning medical equipment dating back to the 1940s.

### Children's health endangered

Medical supplies and medicines are so hard to come

by that Albania recently could not come up with \$26,000 to buy vaccines for its children. Inadequate sterilization procedures have led to high levels of hepatitis, placing the country in a dangerously vulnerable position for the rapid spread of the HIV virus.

The Albania Health Projects seeks to offer hope as well as address immediate needs for relief and long-term development. The coalition has proposed a series of health projects over the next five years in the areas of surgical, nursing, dental and primary health care. YWAM, CMDS, and EMAS will provide medical, nursing and health care personnel. MAF will provide the logistical support for all Albania Health Projects agencies operating in the country.

## One million gather for prayer across Europe

WETZLAR, Germany (WEF) — More than one million evangelicals gathered Jan. 5-12 in approximately 1,500 places for prayer and intercession in the German-

speaking countries of Europe, according to IDEA, the Information Service of the German Evangelical Alliance.

The evangelical "Week of Prayer" is the oldest inter-

denominational event of its kind. It was first held in 1846 in London. This year's motto in Germany, Austria and Switzerland was "God's Word is Truth." It also served as

preparation for the "Year with the Bible," which is supported by all Protestant, Catholic and Orthodox churches in Germany and Austria. The campaign was launched in Stuttgart on Jan. 26.

The leader of the Protestant Churches in Germany (EKD) with 28 million members, Bishop Klaus Engelhardt of Karlsruhe, was one of the speakers for the week. He called the week an excellent meeting ground for Christians and an opportunity to "come out from the self-indulgence of our churches and congregations."

### Attendance still good

In Switzerland, the week of prayer registered about 50,000 participants, roughly the same as in other recent years, according to the Swiss Evangelical Alliance's general secretary Frank Probst. Meetings averaged 76 participants in town gatherings and 60 in rural areas.

In Austria, attendance was down somewhat from last year for reasons that are still unclear. About 3,000 Christians met for prayer in this predominantly Catholic country, according to Fritz Borner, chairperson of the Austrian Evangelical Alliance.

European Evangelical Alliance chairman Willi Sartorius of Berne, Switzerland, reported smaller numbers but good attendance at gatherings in Denmark and Norway. This year for the first time, the Danish Evangelical

Alliance had translated the Week of Prayer materials into Eskimo for use by believers in Greenland.


### What role did the Stasi have?

IDEA reports that the infiltration of the churches by the former East German security service (Stasi) was a prominent topic of discussion and prayer, as was the abortion issue. The chairperson of the German Evangelical Alliance, Rev. Jurgen Stabe, himself from the former East Germany, called for caution in dealing with the Stasi records. "It will be difficult to find the truth in the jumble of files," he warned.

A well-known East German evangelical, Rev. Uwe Holmer of Serrahn, who gave refuge to the deposed East German leader Erich Honecher and his wife, Margot, in his home for a while, rejected the idea that the whole Protestant church in East Germany had been in the grip of the security service. Holmer warned that those who now look into their Stasi files should guard themselves by prayer for the "power of forgiveness."

The Universal Week of Prayer has been sponsored by World Evangelical Fellowship and its predecessor organization annually since 1847.

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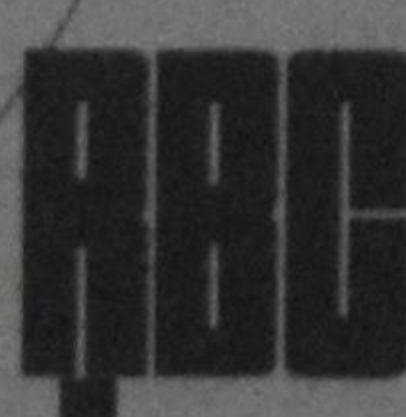


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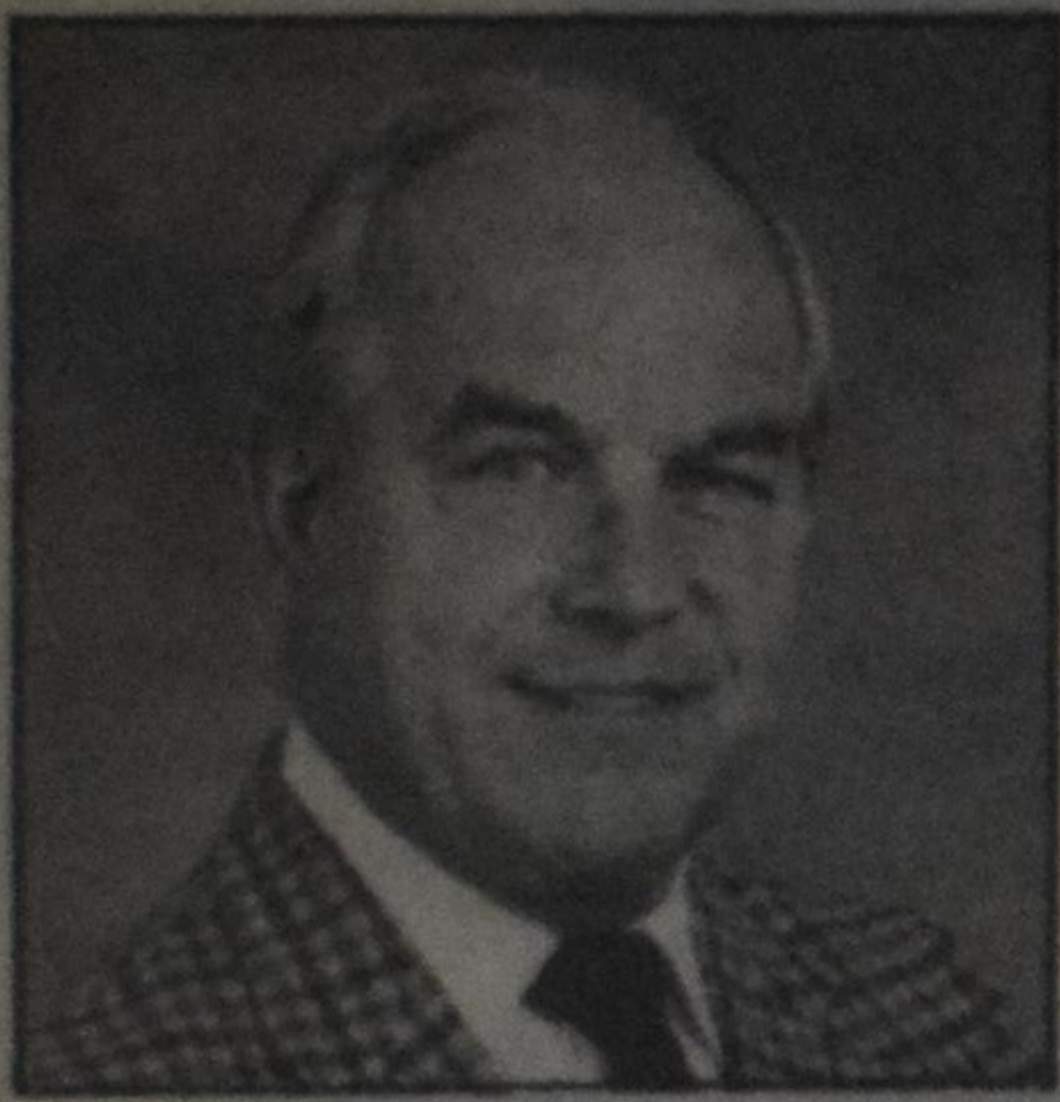
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## Canadian Church Scene

Jacob Kuntz

### Apology to Natives

*The Mennonite Central Committee (MCC) has joined the chorus of those churches and organizations which have issued an apology to Canada's Natives for the way in which aboriginals have been treated by white people during the last 500 years. Their document has been sent to national Native organizations and is being circulated in the churches. In the Mennonite Reporter, Feb. 10, 1992, we find the following about the MCC meeting held Jan. 16-18.*

... Approved at the meeting was a 'Statement to the aboriginal peoples of the Americas in 1992, 500 years after Columbus "discovered" America.'

"In the statement, MCC Canada asks forgiveness for 'sanctioning the conquest of land and domination of you and your ancestors'; for 'not having fully recognized the humanity and dignity of aboriginal peoples'; for having endorsed, 'by our silence ... the cruel treatment of aboriginal

peoples'; for having been 'unwilling or unable to separate the intertwined goals of God, gold and imperial glory'; and for having supported a 'false notion of cultural superiority as rationale for forceful takeover.'

"In issuing the statement, MCC Canada acknowledged that 'there is an alternative view of the Columbus story' and committed itself to 'teaching the truth about events in the 500 years since Columbus' in 1992 and beyond."

### 1492-1992

*Articles on Christopher Columbus and the 500th anniversary of the "Discovery of America" keep coming up in various church magazines. There is not much triumphalism in those articles; there is no call to celebrate Columbus' accomplishments. On the contrary, the year 1992 should be a year "of reflection and repentance," says the Canadian Council of Churches. In the Mennonite Brethren Herald of Feb. 7, Dr. John Redekop tells his readers what civilization has done for this continent.*

"What kind of continent was it that Columbus set foot on five centuries ago? In grade school, in high school, and sometimes even in church, I was taught, some 40 to 50 years ago, that the lands now known as Canada and the USA were peopled by 'savages.'

"These 'uncivilized' people lived close to the land. It was a beautiful land. The hills and mountains were thick with virgin forests. The seemingly endless prairies were covered with grass which white men later termed 'Prairie wool.' The creeks and rivers provided plentiful fresh water and teemed with fish. The air was pure, the rain unpolluted and no species of life had been hunted to extinction.

"Then the white man brought civilization. After 500 years, as we sit in our comfortable homes and watch television coverage of the quincennial of the year that the Natives discovered Columbus, we need to take stock carefully.

"So-called civilization has changed the continent. Almost all of the virgin forest has gone.

Huge areas of mountainsides and valleys are denuded and eroded. Much soil has chemically been poisoned. In much of the continent, falling rain brings death-dealing acids...

"Civilization has also resulted in the extinction of thousands of species of God's creation. A dangerously large part of the life-protecting ozone layer has been destroyed. Phosphates have endangered huge areas of marine ecosystems. And many of the original peoples have been herded onto reserves, often on land nobody else wanted.

"In the year of 'celebrating Columbus' we must, of course, maintain a balanced perspective. Going on the warpath and scalping one's enemies was not introduced by the Europeans. The aborigines were massacring each other before whites came. And while the whites gave the 'Indians' the destructive 'fire-water,' it was the Indians who gave the whites health-destroying tobacco. Depravity and exploitation were present in both groups.

*An editorial in The Presbyterian Record, Feb. 1992, has as its headline: Awash with Columbus: time for protests or parades? We quote the last part of that article:*

"Within 50 years of Columbus's arrival, eight to 10 million Natives died by sword or European diseases for which they had no defence. By introducing Europeans to the use of tobacco, in an innocent but no less devastating fashion, Natives have perhaps exacted a just retribution.

"Revisionist historians, however, pretend that all the North-American inhabitants before Columbus were peace-loving people, concerned for the environment. In fact, the New World was not paradise nor its inhabitants saints. While some were peace-loving environmentalists, wars, slavery and human sacrifice

were not unfamiliar to many of them.

"Nor is it fair for us to impose the morality of our time on 1492. In 500 years, I am confident our morality, too, will be found wanting.

"On his first journey, Columbus showed himself kindly and genuinely interested in the people and the environment. Under increasing pressure to find gold on his succeeding journeys, he became what the Christian doctrine of sin tells us we all have the potential to become.

Columbus exploited, enslaved and tortured the people he met. Often he encased what he did in a pious veneer of religiosity, at

one time referring to himself as 'Christoferens,' Christ-bearer. But in doing this he has never been alone in any generation.

"If 1992 helps us on the journey to discover and tell the truth, then the celebrations, reflections, repentances, whatever we care to call them, will all have served a useful purpose. Both the discovered and the discoverers will be better served. And perhaps some progress will be made in preserving the environment we now share together, and in terminating the flow of innocent blood which neither began with Columbus nor will end with our generation."

### The disease of the decade

*That's what gambling is, says The War Cry of Feb. 15. The Salvation Army is known for its radical condemnation of gambling, lotteries, etc. In the orders and regulations for soldiers there is also the instruction that "soldiers will have nothing to do" with gambling "in whatever form it appears." Should not all Christians live by that same standard?*

"Gambling is a cancer that is eating away at the heart of our nation at an alarming rate. Long lists of statistics are not required to make a case. Just notice, next time you are in a shopping mall, where the longest lineups are located. Not at the banks or the grocery stores or the ice cream parlour. The place where the most people are scrambling to do the most business is — you guessed it — at the lottery ticket booth.

In these difficult times of recession there are more poor people there than ever before, and no wonder. It is the poor who dream of escaping the grinding misery of poverty with a million-dollar jackpot. What would they do, if only this last

ticket had the lucky numbers? And so, unable to help themselves, they chase the impossible dream.

One of the responsibilities of a church is to expose impossible dreams, and let people see illusions for what they are. Gambling is an impossible dream because it is built on a false premise — a lie. Gambling in whatever form casts a hypnotic spell on millions of people and brings them to believe that they are going to get something for nothing. Of course, nowhere in the advertisements are they told the truth that would help them see the utter folly of wasting what they have for a groundless hope that can only lead to despair.

"The Bible is the most truthful book in the world. It tells us that we reap what we sow. No more, no less. We cannot reap a harvest of happiness if we live a godless and undisciplined life. The teaching of Jesus is diametrically opposed to the philosophy of the gambler. We live life, not by the roll of the dice, but by the will of our Creator. Does that come as some kind of a surprise to you?"

*Jacob Kuntz is pastor-emeritus of First Christian Reformed Church, Kitchener, Ont.*

## Scriptures now available in 1,978 languages

READING, England (EP) — During 1991 the number of languages in which at least one book of the Bible has been translated rose to 1,978, according to the United Bible Societies (UBS).

Thirty-two new languages received at least one book of the Bible during 1991, the largest one-year increase since 1987. The number of languages with complete Bibles increased to 322, with the addition of two languages from Zaire, one from Guatemala and one from Yugoslavia.

"It is wonderful to see the

numbers increase and to realize that with each increase more people are going to be able to read God's Word for themselves in their own languages," said Dr. Eugene B. Habecker, president and CEO of the American Bible Society (ABS).

### Many still haven't heard

More than 80 per cent of the world's population has access to at least a portion of the Bible in a language they can understand. But illiteracy, geographical isolation,

political and social problems and the difficulty of grasping meaning in a language other than one's mother tongue make this figure misleading, ABS reported.

There are between 3,000 and 6,000 languages in the world, and UBS currently is involved in 608 language projects, 412 of which are first-time translations for that language. Yet sheer numbers are not the most important thing, said Dr. John D. Erickson, UBS general secretary.

"What is it that keeps a translator working day and night to produce a translation of the Bible?" Erickson asked. "Certainly not statistics! It is his or her desire to have God's Word available for people to read in the language of their heart, their mother tongue. Then, people can know that 'God speaks my language.'"

### Immediate answer to prayer?

OSLO, Norway (EP) — A shotgun-bearing bank robber was stopped in his tracks by a preacher who called out to Jesus for help in an Oslo, Norway, bank Feb. 3. A report said preacher Hans Bratterud faced the armed robber,

ordered him to stop, and shouted for Jesus to help. When the robber turned, another customer hit him on the head with an ashtray, knocking him down. The robber was hospitalized.



# A growing tree: A profile of poet John Terpstra



## Paul Spoelstra

**When is a poet like a tree? In his book *Naked Trees, Hamilton, Ont.*, poet John Terpstra describes the "unambiguous, unambivalent thrust of a tree, never changing direction or intent but simply, solely carrying on, up... an undoubtedly free flow of gathered strength, spreading, unpursued by second thoughts. As if what else in the world matters?"**

**In a fashion not unlike the growth of a tree, Terpstra continues to produce outstanding poetry, and the acknowledgement of his skills is widening. On Feb. 20 it was announced that he had won the poetry section of the 1991 CBC Radio Literary Competition with the poem "Captain Kintail." The prize included \$3,000 and the opportunity to read on the program "Writers and Company."**

According to Terpstra, "Captain Kintail" is about "spending a weekend in late spring at a camp with a dining hall and bunk rooms and lots of people and it rains most of the time. It's an annual event for the people at the church we attend, but this was our first time. What really started the poem off, I think, was the *geep*. We were playing *Balderdash*, a word definition game, and the word *geep* came up: a real word for a cross between sheep and goat. The theological implications were intriguing."

To win the CBC competition (which was judged by Elizabeth Brewster, Lorna Crozier and Anne Szumigalski) is especially pleasing to Terpstra. "It means recognition on a national scale, which is very gratifying. Over the past few years I've felt recognized, which is to say supported and appreciated locally, and this is an extension of that."

"It also means reading the poem on the radio with piano accompaniment — and reading, music and radio are *made* for each other. If the recording goes over well, the prospect of doing more of it is one that I find very exciting. I also

consider the CBC to be a significant influence in making one feel the togetherness that's possible in a country so spread out and sparsely populated. Radio is made for Canada."

The poet, whose education includes periods at Hamilton District Christian High School (HDCH) and Trinity Christian College near Chicago, graduated from the University of Toronto in 1979. He has been writing since his high school days and among his first published works was a prize-winning poem from an HDCH fine arts festival which was later featured in *Calvinist Contact*. His most recent contribution to *Calvinist Contact* was "No Dwelling Place" (see C.C. Feb. 3, 1989).

Terpstra's publishing record is lengthy, but the oral tradition of poetry is also clearly vital to him. He frequently contributes to poetry readings. In March of 1991 he read at Harbourfront in Toronto, and on Nov. 12, 1991, at Hamilton's McMaster University he — along with poets Frederick Tibbetts, Bruce Band and Ross Leckie — read new works. In 1988 he was involved in a corporate art work at the Hamilton Art Gallery in

which a painting, a dance work and a verse reading were offered simultaneously. He is currently assembling a fourth volume of poetry which will include material designed for use in worship services at St. Cuthberts Presbyterian Church of Hamilton, and which he favours reading to the accompaniment of piano improvisations by the music director at St. Cuthbert's, Bart Nameth.

For the present, Terpstra is content with writing free verse and with the concentrated bursts of prose which characterize *Naked Trees*. "If I were to move into any other direction," he says, "it would probably have something to do with the stage — which I am sort of doing already with these poems being read to music. I can't really imagine writing plays, however."

The domestic side of the poet's life includes a cabinet-making business and household responsibilities, which he shares with his librarian wife, Mary. That household also includes two daughters, Katie and Anna, a gluttonous white rat named Anastasia, more books than you can shake a stick at, and several fine old maps of the European region which holds his "tribal roots" — Friesland. It's a busy life.

Terpstra makes time to write, however. "Being self-employed I am able to take whatever time I need, when the need arises, to write. I have no complaints, except about my own laziness."

Asked if there is a connection between woodworking and writing, Terpstra demurs. "Woodworking keeps me out of trouble, psychologically and financially, but whatever connections can be made between woodworking and writing I'd prefer to leave to someone else. All I can say is that in both cases you're making something largely by hand. In the cast of woodworking, you know

pretty well what you're going to end up with. With writing, it's anyone's guess."

And will he manage to find some use for the \$3,000 prize?

"The money? A vacuum system for my table saw. Dinner out with Mary, Katie

and Anna. Ice skates. A painting. Riotous living!"

*John Terpstra's most recent volume, *Naked Trees*, is available at The Netherlands Press, 1176 Ouellette Ave., Suite 1004, Windsor, ON N9A 6S9, and selected bookstores.*

## Captain Kintail an excerpt

And the rain will be amplified on the roof over the dining hall all the first evening, its volume cranked up so it takes a while to convince the kids and tuck them in to someplace new. And someone will light a fire, and as the tot socks and sneakers hang to smoke dry someone else will say that this recalls the Iroquois longhouses they saw rebuilt at Crawford Lake, with poles and bark, and roots for lashing, and that the homes were not this wide, but higher, and domiciled several families, and all ages from pipsqueak to grandam, for twenty years, before they folded, into the earth.

"That must have been fun," pipes little Ann, "can we stay here all the time?"

And later on, tables will be shoved across the floor, chairs set, and the board games will unfold, the picture games, word games, in which we envision and invent our own definitions, these last few days, this last long weekend of Spring, before the break to Summer, and we'll play to the present sounds of nature, that echo off the roof, that fill this cavern of concrete block, and ricochet the walls up and down the narrower cavern hallways, leading to the bunkrooms —

someone's left the door open. They flood back in.

"Daddy, I have to pee." The kids are so juiced for this weekend.

Come, lie down, little lamb.

"But I'm afraid." Be not. Remember, Noah floated. And if it comes to that, so will we. We're safe. Lie down. You're safe inside.

*Balderdash!* says Milton Bradley, eavesdropping spokesman for the sopping world at large: Just who decides which are the goats that'll never make it with your sheep? Mercy! please. We're in this all together, lamb and kid, float

or sink — it's in the genes. Open up. New word: think, "geep."



## Breaking barriers, meeting challenges:

### David Van Der Molen

My name is David Van Der Molen and I'm from Jarvis, Ont. (a small town about 30 miles southwest of Hamilton). I'm a fourth-year student at Calvin College where I'm majoring in English and general communications and minoring in journalism.

When I'm at home I help out on our family farm by collecting eggs, milking cows and doing some of the administrative work. None of these things are very unusual, but they become so to many people when they discover that I'm totally blind. Such people believe that lack of sight means lack of ability to do anything useful for one's family, church, or for society.

I want to tell you how I have succeeded in this world in my attempts to battle blindness and the many misperceptions people have of the handicapped. I'm not hoping for personal publicity but want to challenge you to view the handicapped as able people who desire to experience meaning and purpose in life.

Blindness has been part of me since birth as a result of an eye disorder in which my optic nerves never developed. The first time I became fully aware that I couldn't see was when I began kindergarten. The school I went to was for people who could see. This meant I had to work with teachers who weren't used to teaching the visually impaired. Often I was forced to sit and do nothing because many of the games and activities of kindergarten were designed for those who could see.

I was getting little out of school, so my parents sent me to the W. Ross Macdonald School for the Blind in Brantford, Ont. In my 11 years at the school, during which I went home only on weekends, I was able to accomplish much. I learned to read braille, I took organ and piano lessons and I learned there were games in which I could participate. We'd play football and the players would yell "huff, huff, huff" as they carried the ball. We played hockey with a tin can instead of a puck and we used a soccer



Photo: Courtesy Calvin College

**David Van Der Molen in class at Calvin College. David is using an electronic note-taker which allows him to type in information and which will later print the information in braille.**

## an autobiographical account of a young blind man's adjustment to a sighted world

ball to play baseball with the pitcher telling the batter when to swing.

### Moving into the sight-gear world

What I liked most about school was that I was treated as someone with abilities that could, to a large extent, make up for my disability. I was encouraged by family and staff members at the school to use my talents and did so by participating in many activities. I ran cross country, had an amateur radio program, sang in various choirs and was president of student council. But after 11 years at

### In Canada, the unemployment rate for "disabled" people of eligible working age is approximately 80 per cent.

Ross Macdonald I realized that because I planned to attend college or university, I should begin to learn what it would be like to attend a school geared toward sighted students. I also wanted to know what Christian education was all about. I decided to give Hamilton District Christian High School (HDCH) a try.

Overall my experience at HDCH was good. At first I was behind the rest of my class in many courses

because I hadn't been pushed at Ross Macdonald as hard as I should have been. Eventually I caught up through extra work. But the most difficult part of my experience was adjusting to the idea that I couldn't participate in the number of extracurricular activities I had at Ross Macdonald. Activities at HDCH simply were not developed with the visually impaired in mind.

Also limiting was the fact that HDCH was 45-minute drive from Jarvis and I had to go home every night. And I found that I often had to prove to people that I could do many of the things

they did. Even so, I wasn't encouraged to go beyond just doing academic work by getting involved in activities in which I could have done well. I developed some great friendships at HDCH and participated in a few school-spirit activities, but other than that I didn't do a lot besides study.

### Helpful technology

I moved on to Calvin College where I've done well academically due

largely to the assistance I've received from the Department of Disability Concerns as well as the Academic Support Program. These two departments have given me paid research assistants, helped me order textbooks from a special talking-book lending library, recorded books onto tape and provided me with assistance in taking tests by having people write down my answers for me as I dictate them.

Much of my academic success throughout high school and college can be attributed to the computer equipment I have, most of which has been adapted to my disability. Currently I have an IBM-compatible personal computer in which there is a speech synthesizer that can read to me just about anything that appears on the computer's screen. I also have a note-taking computer device that allows me to take notes in braille. I have an ink printer and a braille embosser that allow me to have my computer files brailled on paper. And I have a talking calculator.

In general, my experience at Calvin has been similar to that of HDCH. I've made very good friends and I've been able

to do more with them than I could in high school. While in high school in Hamilton I was unable to do a lot of things with friends during weekends or holidays because I couldn't drive a car. At Calvin, not being able to drive is not as big a handicap because most of my friends live on campus or close to the college.

### No encouragement to break new barriers

My experience at Calvin compares to my stint at HDCH in a negative sense too. I get the impression that students and faculty feel I've broken through enough barriers just by having the determination to study at Calvin. They haven't encouraged me to participate in other activities. I know that if I want to get involved in campus life, I have to be aggressive and show my interest, but after a while, it can get discouraging when you find that people aren't interested in helping you get involved or when they think you're too different.

Next year I plan to go to graduate school to study journalism. I feel that God has called me to be a news writer or broadcaster. At first I'm sure graduate school will be difficult because it's likely that I will not know anyone at the university at which I study. It also is probable that the campus of the school I'll be attending will be bigger than any other campus I've had to negotiate on my own.

I must get as qualified in journalism as I can be if I want to be successful in finding employment in that field. In Canada, the unemployment rate for "disabled" people of eligible working age is approximately 80 per cent. I don't want to be unemployed for the rest of my life after I'm finished with school. Graduate school will be difficult for me to complete successfully, but if I work hard — knowing that upon completion I'll have a better chance of finding employment — graduate school will be tough, but not impossible.

*David Van Der Molen is a senior at Calvin College and an intern with Calvin's Alumni Relations Department.*



## Feature

## WHEN I GET HOME

A journal of a brief tour of the  
Netherlands in 11 parts

TEXT: PAUL SPOELSTRA  
PHOTOGRAPHS: HENDRIKA FARENHORST

Gezicht of Delft (View of Delft) — Jan Vermeer, 1632-1675



## Part 2 Saturday, May 17

From a tread of what passes for a staircase in Holland our host awakened us by reciting this poem:

*Luie slaper die ge zijt,  
Verslaapt gij so uw beste tijd,  
Drie uur heeft de zon  
geschenen,  
En nog op bed,  
Waar moet dat henen?*

[Lazy sleeper that you are,  
sleeping away the best hours,  
The sun has shone, three  
hours  
And still in bed;  
What will become of this?]

Hendrika and I didn't know what he was reciting but the tone was consistent with an exhortation to rise, and we did, dressing quickly and descending the perilously steep stairs backwards, like mountain climbers, clinging to the handrails for life.

Arrayed on the kitchen table were plates of *beschuit* (rusks), bread and a variety of cheeses: *riper krite*, Edam, and Gouda; *gerookte vlees* (smoked

horsemeat), ham, and boiled eggs, and pots of coffee and tea. As we breakfasted our hosts puffed on hand-rolled Drum cigarettes and wisps of sweet gray smoke hung about, mingled with streaming rays of sunlight and our relatives' thick, warm, Dutch phrases.

Today was the first day of a national holiday weekend called *Pinksteren* (Pentecost), and fair weather was promised — a perfect day for a bicycle tour. It was still morning as we motored southeast towards the province of Overijssel, and by noon we reached the village of Ossenzijl which borders on a conservation area called the Weerribben.

There we rented four friendly-looking bicycles and pedaled into the bright warmth of the early afternoon. The weather indeed favoured us: the few clouds visible were cheerful and distant, and the sky was brilliant, blue and clear.

Cyclists abounded. Children wheeled nonchalantly along, young girls laughed and sang as

they rode; sweat-soaked racing cyclists urged their bicycles onward. Although the air was warm we saw an old man dressed in an overcoat, long-sleeved shirt, vest, tie, cap and heavy tweed jacket, cycling along with a Drum clamped between his florid cheeks, a typically unrepentant Dutch smoker.

The area accommodated excellent stands of hardwoods and verdant canal-trimmed pastures upon which Holsteins, sheep, goats and proud, deep-chested, ebony Frisian horses grazed.

Here and there we encountered shirtless young men bundling and stacking reeds gathered from frozen marshes during the past winter. The reeds were used for thatching.

Travellers naturally pay attention to dwellings in a foreign country, but the focus is undoubtedly keener in an ancestral land. The seamlessly thatched roofs, the mattresses airing on the window sashes, the plant-filled windows and curtains, the scoured landings and impeccable gardens we saw produced sentiments far deeper than my powers of expression.

One writer has placed the Dutch home in an historical perspective. The Canadian (you can tell by his name) author Witold Rybczynski, in a book entitled *Home: A Short History of an Idea*, traces the development of the modern single dwelling from medieval times to the present. He claims Dutch society during the Golden Age corporately produced the spirit which gave rise to the modern home, and declares that the Netherlands was a hundred years ahead of other countries in establishing the home as the spiritual and physical centre of family life.

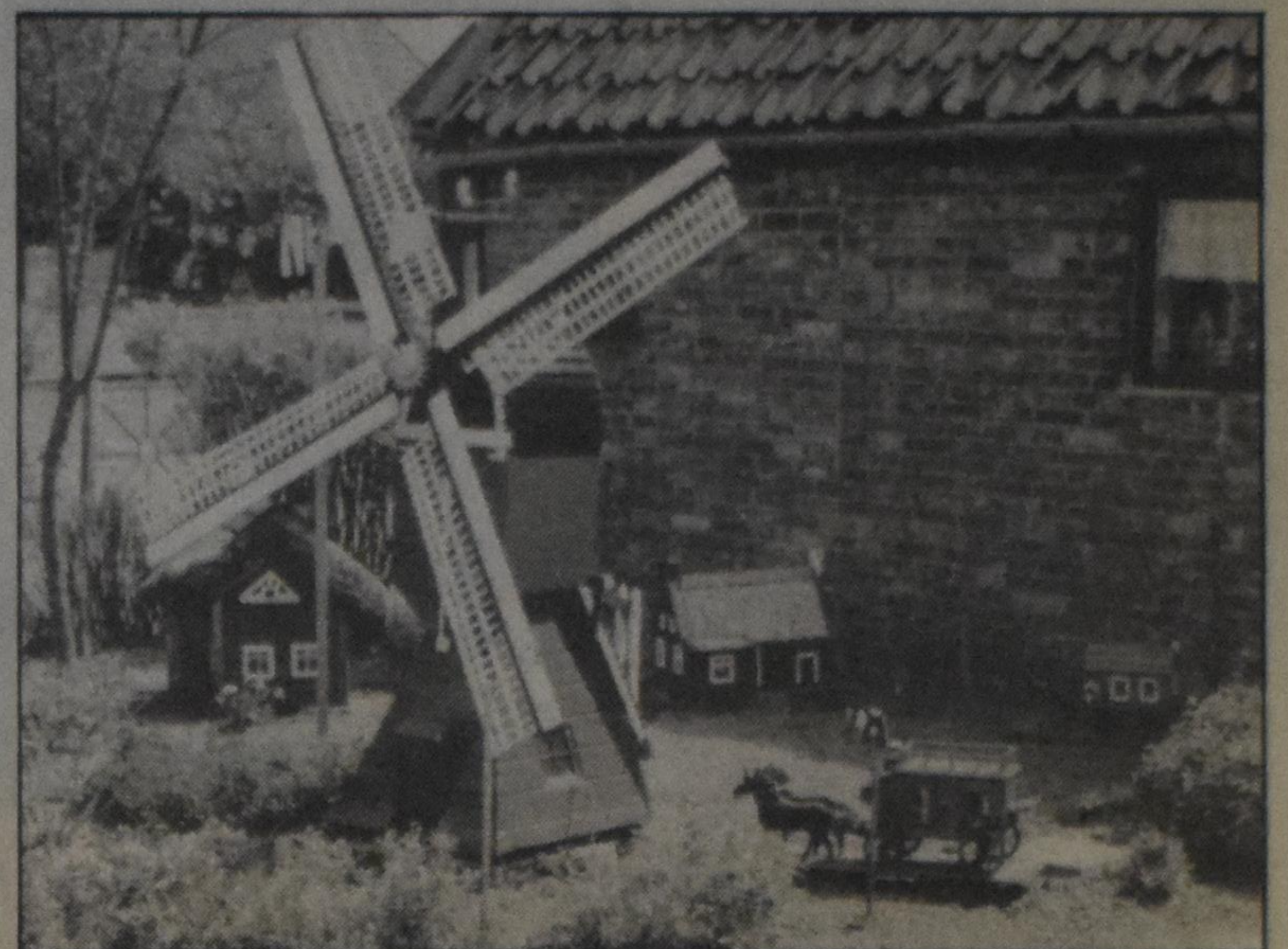
There were several reasons for this. The 17th century Netherlands was comparable in terms of its wealth and influence to the United States and Japan today, and the wealth did not entirely rest in the hands of the aristocracy or church. It was broadly distributed among the town-based bourgeoisie, merchants, marines and farmers. Square, frame, one or two-room houses were no longer suitable for them, and they could afford to innovate.

### 'Necessity the mother of invention'

Not only fashion but necessity determined that dwellings were to undergo dramatic changes. Because of the need for expensive canals, pilings and drainage systems, town dwellers were forced to engage in sophisticated urban planning and pooling of finances. Taxes, based on canal frontage, were very high, and therefore houses were built narrowly and deeply, with adjoining side walls. Since these side walls were the only



Stacks of reeds.



The Dutch ... prize their gardens.

bearing walls necessary, interior partitions could be added simply and cheaply.

With two or three floors of living space subdivided by stairwells and partitions came the innovation (for general housing) of rooms for different needs and different family members. Private bedrooms, sitting rooms and kitchens were popularized during that time.

Because the houses were narrow, large windows were needed to light and ventilate the interiors. Hinged windows are impractical when their surface is large, so the Dutch invented double-hung or sash windows.

Family life flourished during this period. The Dutch broke with the historical custom of putting children out to work as servants or apprentices, and instead emphasized education. Children stayed home with their parents. Family matriarchs were inclined to perform their own housework because the practice of hiring servants was discouraged by a heavy tax, and Calvinist sentiments opposed the idea.

Thus the father worked, the mother stayed home with the children, and the basic structure of family life as we knew it until a short time ago became an institution.

One 17th century visitor, Rybczynski writes, declared that the Dutch prized three things above all else: first, their children; second, their homes, and third, their gardens.

\*\*\*\*\*

Nightfall found us in Leeuwarden (Friesland's political and cultural centrepiece) where a table had been reserved at the Zorba the Greek restaurant. It was identifiably Greek only in that chunks of styrofoam Doric capitals were scattered about, empty Metaxa bottles leaned on the chair rail, and a few garage-sale Mycenaean vases reposed in the front window.

No one ever came to Friesland expressly for the cuisine; but the food was satisfying and plentiful, and Leeuwarden, from the parking lot to the restaurant and back again, was an alluring display of colour, baroque and neo-classical detailing, fairy-tale gables and rolling, cobbled streets stitched together by low bridges.

Leaving town we passed a public sculpture (if you can walk around it, it's a sculpture), which consisted of eight or nine illuminated glass boxes rising on a central axis to a height of about three metres, with each box or frame slightly displaced from the lower one. Maybe it was the *jenever* we drank with our meal, but nearing midnight on the road to Drachten, the sculpture's bright image persisted like a kindly light leading, like a pillar of fire, and it remained until I slept.

*Paul Spoelstra is a carpenter living in Hamilton, Ont.*

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**Friends of God**

Wayne Brouwer

**Is this for real?**

*"Blessed is the man who fears the Lord.... The wicked man will see and be vexed, he will gnash his teeth and waste away"* (Psalm 112: 1, 10).

Fairy tales always paint things in vivid colours. There are no pale tones, no shadows, no variations on gray. All is in stark contrast: "You may go to the royal ball, but be home by midnight!" "Don't open the box or the door or the window, or something evil will befall you!" "Say the magic words, kiss the princess or the frog, hug the beast, and you'll live happily ever after!"

And if ever there was a fairy-tale sounding psalm, it has to be this one. See this guy? asks the psalmist. He loves God, so his children are social and political leaders. He's rich and powerful (though, of course, humble and pious with his wealth). Everyone loves him. He has no worries. He's living "happily ever after!" In fact, all who don't love God are jealous of him!

**What world are you living in?**

But we know it's not true. At least, we know that's not the way life meets us from day to day. Good things happen to bad people. Rotten things pile up on devout souls. Death stalks the young while it evades the lonely elderly person who cries out for it.

This summer my high school class will "celebrate" in reunion the 20 years that have slipped through our fingers since those wonderful days when we knew all the answers. There will be good stories; there will be delight; there will be much to be thankful for.

But there will also be faces missing; and tragic tales, and class prophecies that sound hollow.

Psalm 112 comes from a different world than the one we know! It doesn't even really belong in the Psalter, does it? Just stand it next to Psalm 73 and see how they argue against each other!

**Where you look**

In 330 B.C., the Greek philosopher Aristotle gave a lecture that might apply here. He said that he could watch a person walking, and tell from just that single observation something essential about the character. Aristotle insisted that the direction of one's gaze was tied to one's perspective on life. The person who looked downward most of the time was caught up with the past. His or her identity rested largely on tradition or past performance or the norms set down by previous generations.

The person who looked straight ahead was Aristotle's favourite. This one, he said, had a balanced view of things, able to take in the short vision as well as the panorama of the sky and horizon, living in the present fully while being shaped by both past and future.

And then there was the dreamer, the visionary, the prophet. Aristotle didn't see much of a present life for those who only gazed toward the sky as they walked. But there was something deeply wonderful about them, and truly necessary for the rest of society. They may not be fully in touch with this world, but they had the uncanny ability to interpret all the grays of life under the spell-binding brilliance of future resolution. They told fairy tales; they talked in parables; they spoke in the language of Psalm 112.

You and I agree that life is more than fairy tales. And we may search a long time before we find a person for whom Psalm 112 seems fully to apply in this gray world of ours. But poorer would be our lives if we didn't see these verses written across the sky.

*Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.*

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Young Adults: **YOU TOLD US...**

**Bill Fledderus**

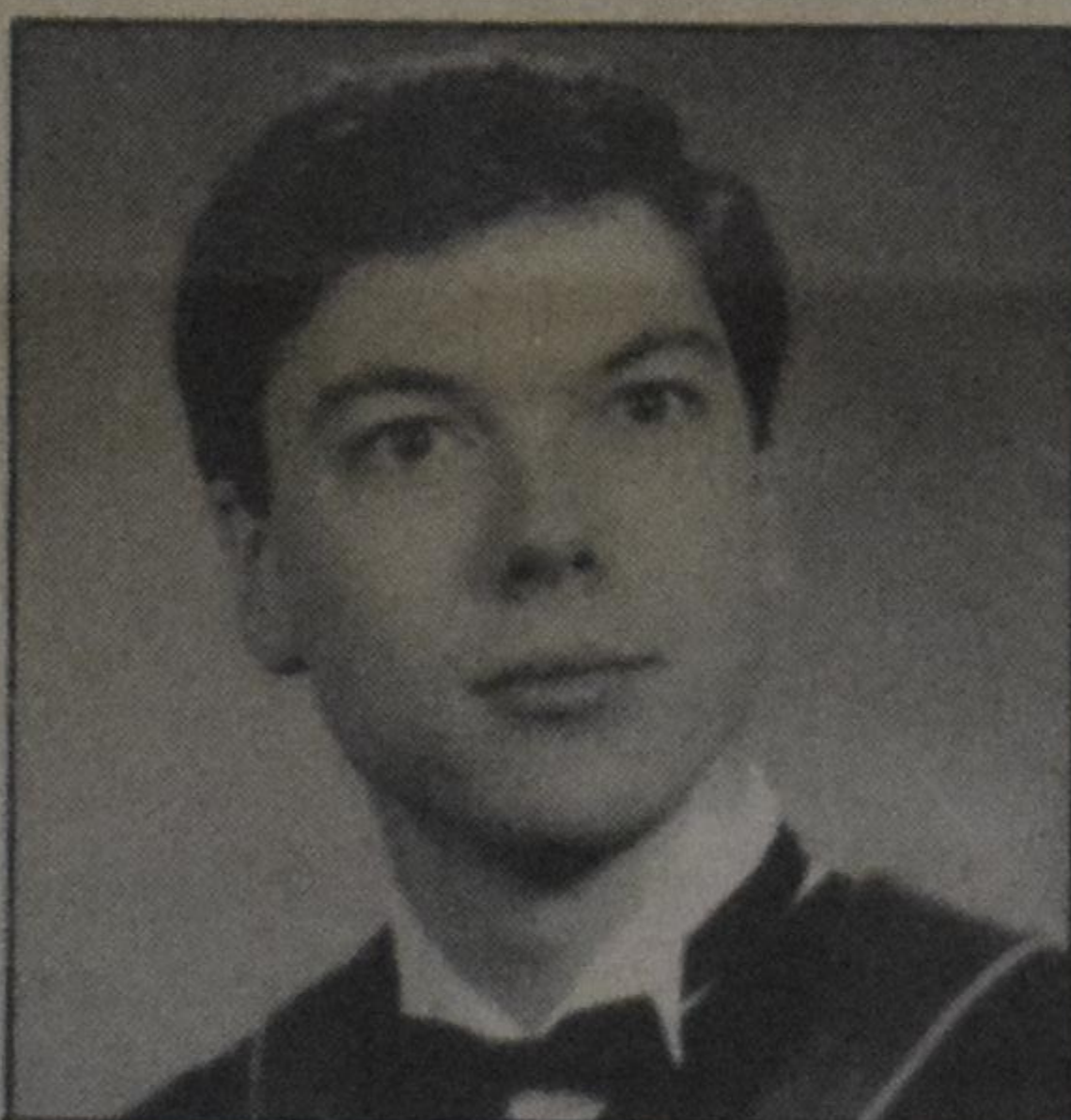
*This is the third in a series addressing Christians in their 20s. Last time we asked our respondents about the "Dutchness" of their peers. Next time we'll ask about opinions on personal devotions.*

*If you're in your 20s and have some reaction to one of our questions, or if you have a question you would like to put to some of our young people, don't hesitate to write us! (Please send a picture along with your submission).*

*Future columns will deal with the environment and with professional sports.*

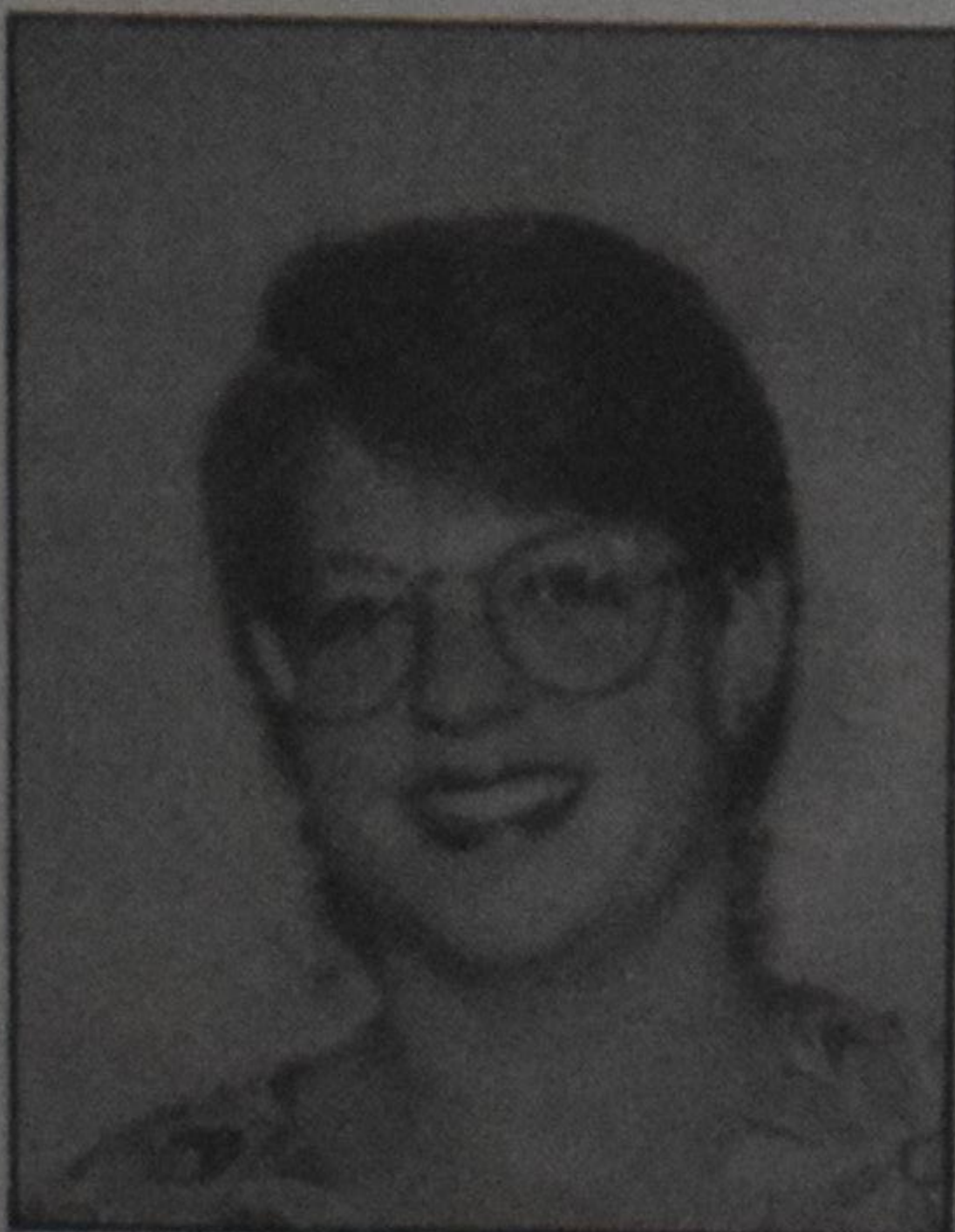
**This week's question:**

*How regularly do you read newspapers? Are they believable? Do they have integrity?*



**Herb Vanderbeek, masters student in psychology at the University of Manitoba, Winnipeg:**

I read the newspaper every day (yes, even the Sunday edition) to keep up with the current events in the world around me. I realize that the paper I read has a political bias, but then, which one doesn't? Even though the information presented is possibly biased it does give me an opportunity to think about other positions and to expand my intellectual horizons.



**Hanna Julien, first-year psychology student at Redeemer College, Ancaster, Ont.:**

I read the news section of the *Toronto Star* about every other

day because it keeps me in touch with the world outside Ontario. I also read the "Entertainment" and "Life" sections because I am interested in how people act — whether that be people in local families or famous people in the entertainment world. I am interested in trying to understand social trends like family break-up and why they happen.

I appreciate the *Toronto Star* in particular because it is not sensational like TV and other tabloid-style papers. I like to read at my own pace and understand what I read.

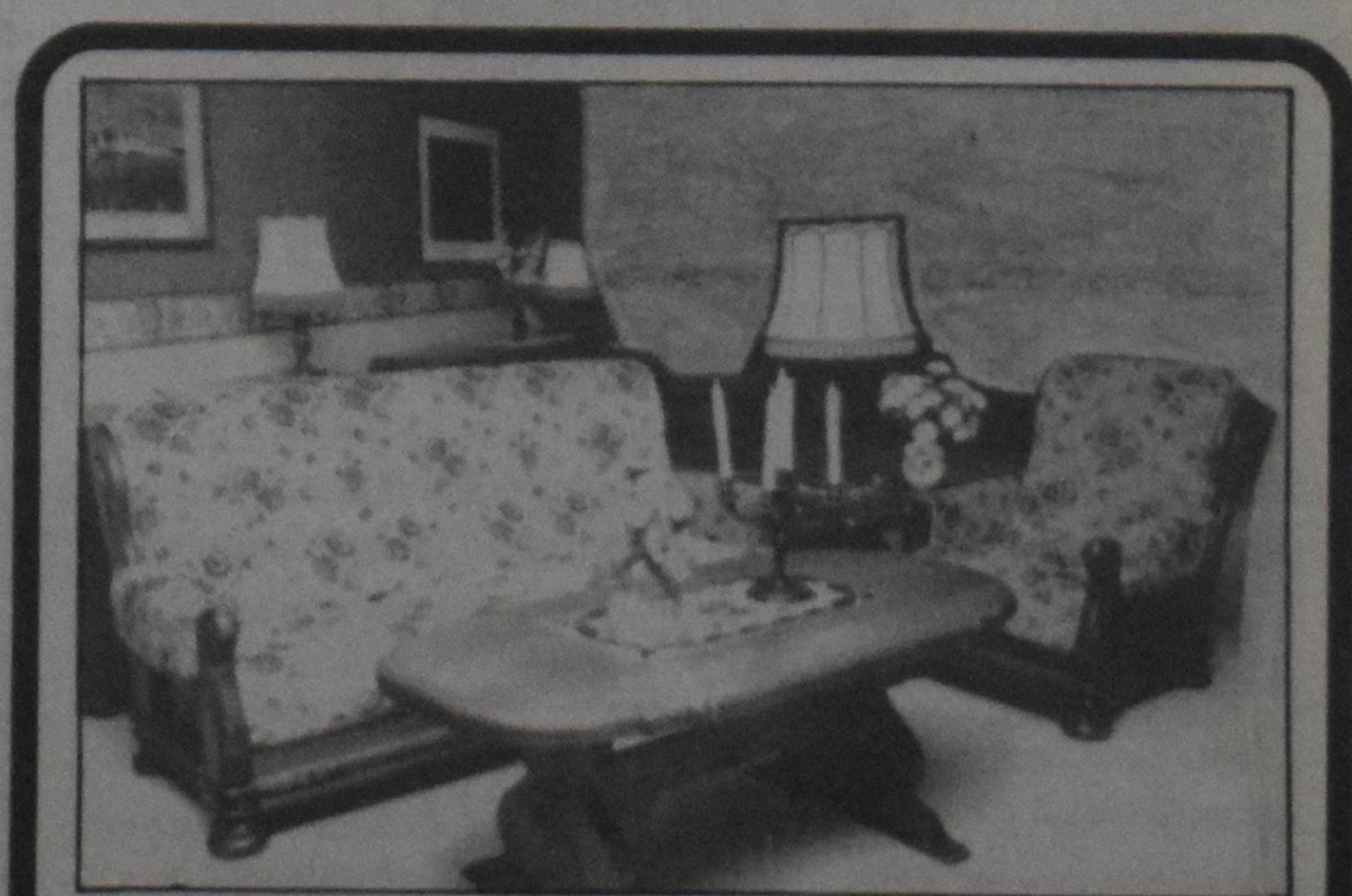
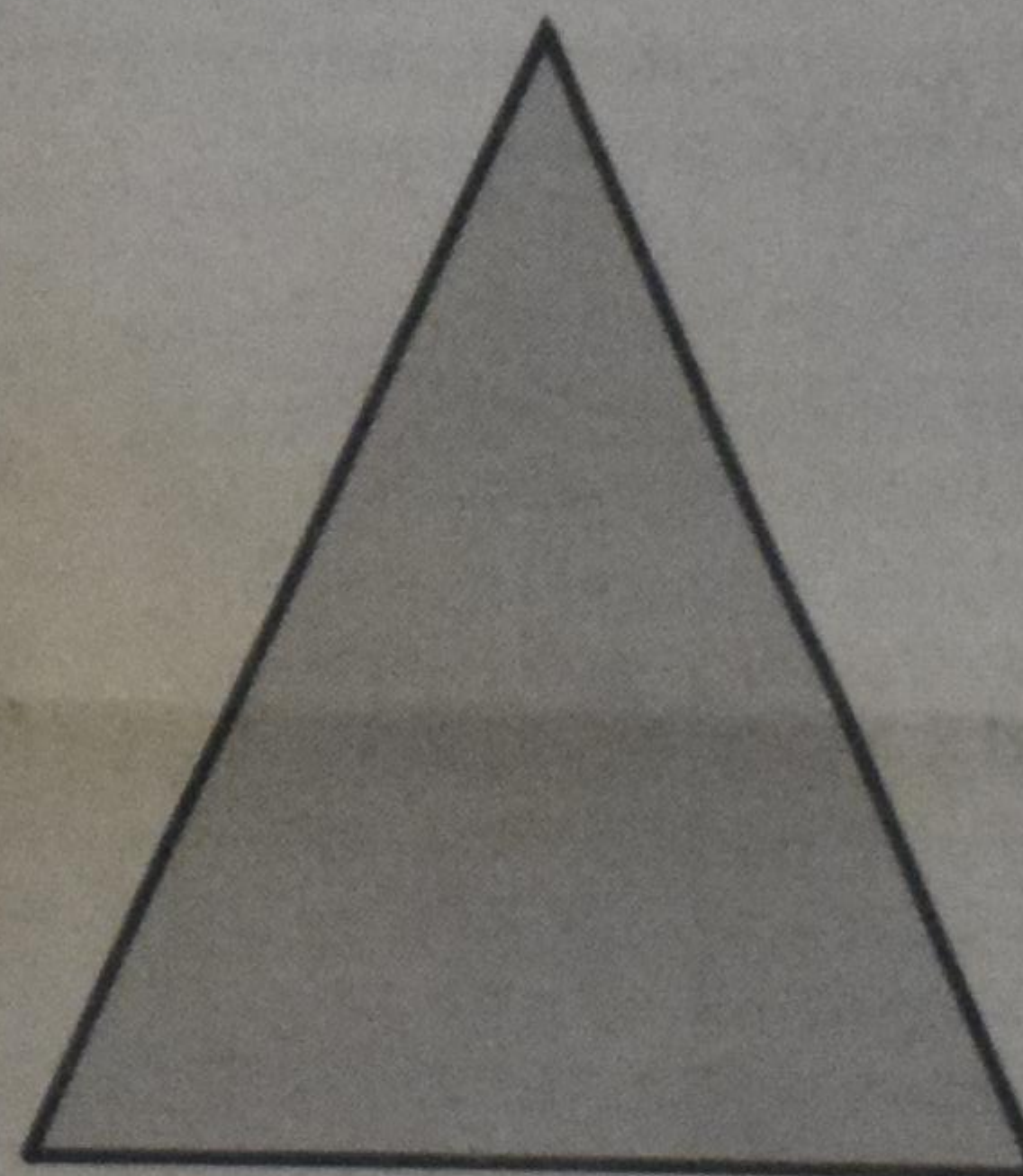


**Mike Loenen, recent masters graduate in economics from Edmonton, Alta.:**

I frequently read various newspapers. Major newspapers aren't objective because the Southam dominant media distorts the real news by what they leave unsaid and uncovered. Not only are newspapers a tiny window through which to view our world, but too often the glass is opaque.

**Janice Vanderhill, third-year English student at Redeemer College:**

I usually read the "Entertainment" section while I'm eating lunch or breakfast. I don't have time to read the whole thing and I get most of my news from CBC radio.



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## News / Advice

### Swiss conference on evangelism urges, 'Get back to quality'

ZURICH, Switzerland (WEF) — Spiritual genuineness, preaching without compromise, and the "burning saving love of God" as the mark of Christians and churches: these elements are the basics for effective evangelism

and church building, said Werner Kniessel, pastor of the biggest Swiss church in Zurich, at the annual conference on evangelism which took place in Landli, Oberageri from Jan. 20-23, 1992.

Without these qualities

— which are given to Christians through the Holy Spirit — all evangelism is mere outer form and activity, Kniessel asserted.

When radio journalist Ruedi Josuran asked in a talk with three "classical evangelists" the question, "Are you really necessary?" the answers made clear that the normal "evangelistic rally" is in a crisis and has to undergo

changes. Nevertheless there is not only no substitute, but there are still great possibilities in this classical form of evangelism, said the three evangelists.

Workshops at the conference dealt with evangelizing children, with church growth within the mainline churches, and with church planting — which is a

relatively new and still controversial issue in Switzerland.

The annual conference on evangelism (KFE) is a working branch of the Swiss Evangelical Alliance and regarded as the broadest and most important regular meeting of evangelicals in Switzerland.

### Micro-enterprise loans can build up economy

...Continued from p. 1  
basis. Hunse says they achieved a 99 per cent repayment rate.

#### Successful loan plan

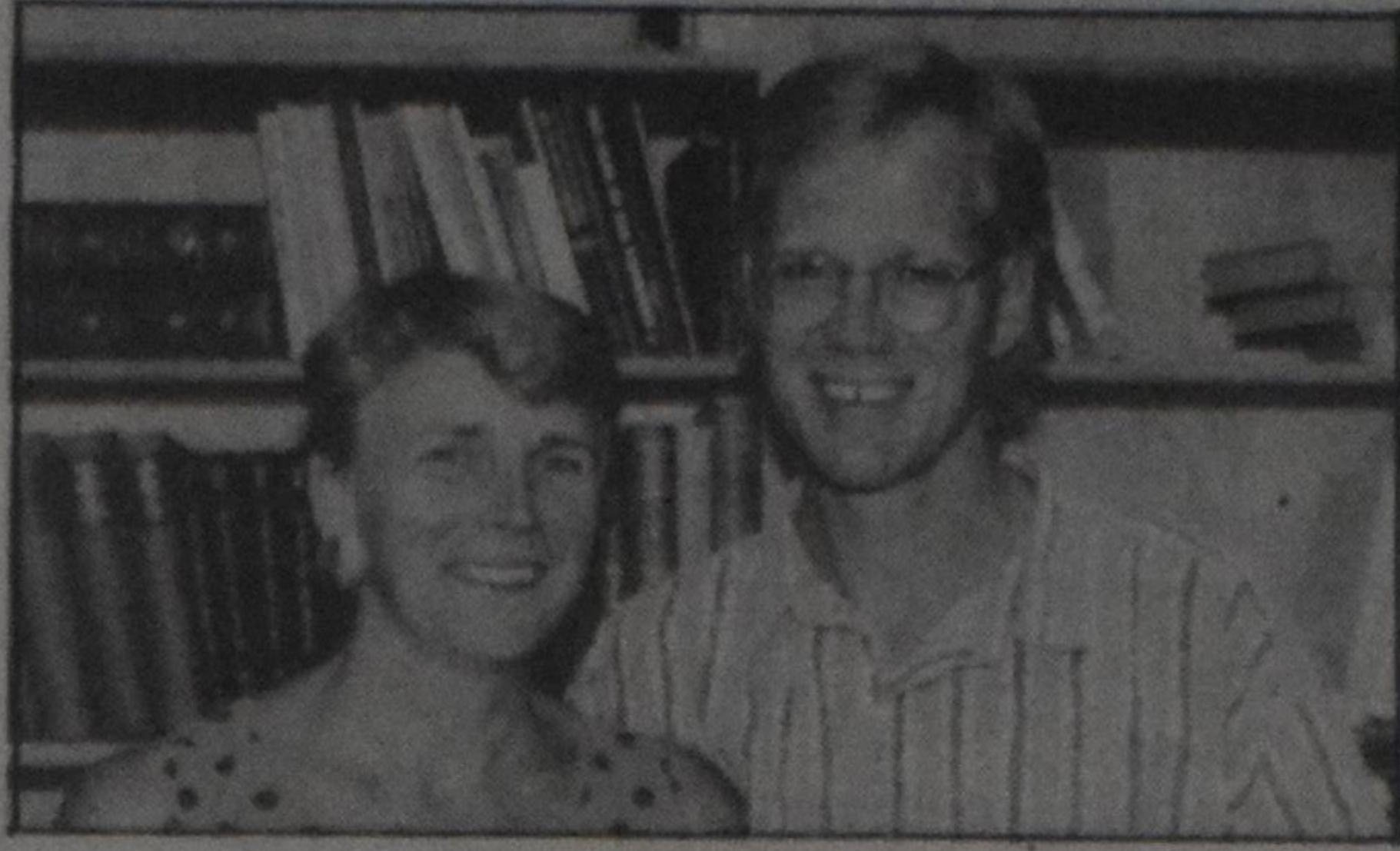
These kinds of loans did not reach the poorest of the poor. They were aimed at "poverty's middle class," as Hunse puts it, people who can get loans nowhere else (save loan sharks) because they have no collateral. Micro-enterprise loans are a way to build an economy from the bottom up, says Hunse. The spin-off effects of this type of financing are at least ten-fold.

Hunse's lending program began as an experiment in 1985. At that time he was working for the Christian Reformed World Relief Committee in rural Haiti. The methodology he helped to pioneer has proven

successful and is being used today in Bolivia, Nicaragua, Jamaica and may soon be tried in Tanzania.

At the time of the coup the loan program had grown so well that it was lending over \$800,000 annually. Though it has to pull out, MEDA is not panicking about the \$700,000 which it is owed. Haitians have always been on-staff and they will carry on the program themselves in one form or another.

Hunse's occupational future is uncertain. He will go back to Haiti one last time in order to close the house his family was renting when they lived there. He says he would like to work for another Third World development agency.



**Peter and Marja are IN**

#### Dear P&M:

*This past summer my husband and I were in a car accident. The result was many bruises, a broken collarbone and five broken ribs. After a check-up in a nearby hospital we learned that we had failed to stop for a stop sign. We had driven from a country road right on to a highway. Now we find ourselves struggling with this question: How could this have happened? How is it possible that neither one of us had seen a junction sign or a stop sign even though the stop sign had a flashing light on the top, as we were later told. Could both of us have been blinded by God so this accident had to happen?*

*Some further detail may help. It was a nice sunny afternoon. We were not in a hurry; we were on our way to visit our children for the weekend. We had our road map out and were watching for signs. At a speed of 60kph we drove into what seemed to be a small village. The actual junction looked like a sidestreet of this village but turned out to be the highway.*

*Usually when you approach a highway you expect the sight of cars and trucks driving by. We didn't see any. But when we drove on to the highway there were two from each side. One of them missed us by inches and a pick-up truck hit the passenger side towards the front wheel, totaling our car. Fortunately, my husband was not charged for careless driving; he was only fined for failure to stop at a stop sign.*

*We have travelled to the East and the West through Canada and we've been to Florida countless times without a close call. Perhaps other readers have been in an accident under similar circumstances and can relate to our struggle.*

#### Dear Just Didn't See It:

You were not blinded by God. If anything, you were protected by the Lord and spared from fatal injuries and serious charges.

All of us can related to your struggle. At some point we have all driven through a traffic light, made unsafe lane changes or narrowly missed oncoming traffic while crossing an intersection. How many of us haven't said: "Where did he come from?" And how many of us haven't heard our spouses say: "Didn't you see her?" For example, when Peter was a youngster living in Clinton, Ont., a member of the church was killed while crossing a railroad track. The surviving occupants of the car all saw the approaching train. Each one was convinced

that the driver saw it too; it was that obvious. So no one shouted a warning until it was too late.

Last summer's accident has shaken your confidence and caused you to doubt yourself. If you are concerned about either health or aging as a factor, please see your doctor for a physical and an eye test. A good medical examination will restore some of your confidence.

We also recommend that you return to the intersection with one of your children at about the same time of the day. Some places have a higher incidence of accidents. There may be something about this junction which is unusual or misleading. While you have your son or daughter with you, ask them to honestly comment on your driving skill and reaction time. Again, a good evaluation will remove some of your self-doubt.

Why do accidents happen? We don't know. That's why they're called accidents. It shouldn't surprise us that we sometimes make mistakes while driving. We are, after all, human and capable of error.


Take a look at Psalm 124. It speaks for those who have been under attack, but it can also apply to those of us who have had a close call or a brush with death. There we read, "If the Lord had not been on our side... the raging waters would have swept us away." Because of his protection you, too, should be able to exclaim the psalmist's conclusion as your personal confession:

*Praise be to the Lord,  
who has not let us be torn by their teeth.  
We have escaped like a bird  
out of the fowler's snare;  
the snare has been broken,  
and we have escaped.  
Our help is in the name of the Lord,  
the Maker of heaven and earth.*

We thank God that you survived this frightening accident and wish you many more years of trouble-free driving.

**Write to: P&M**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*



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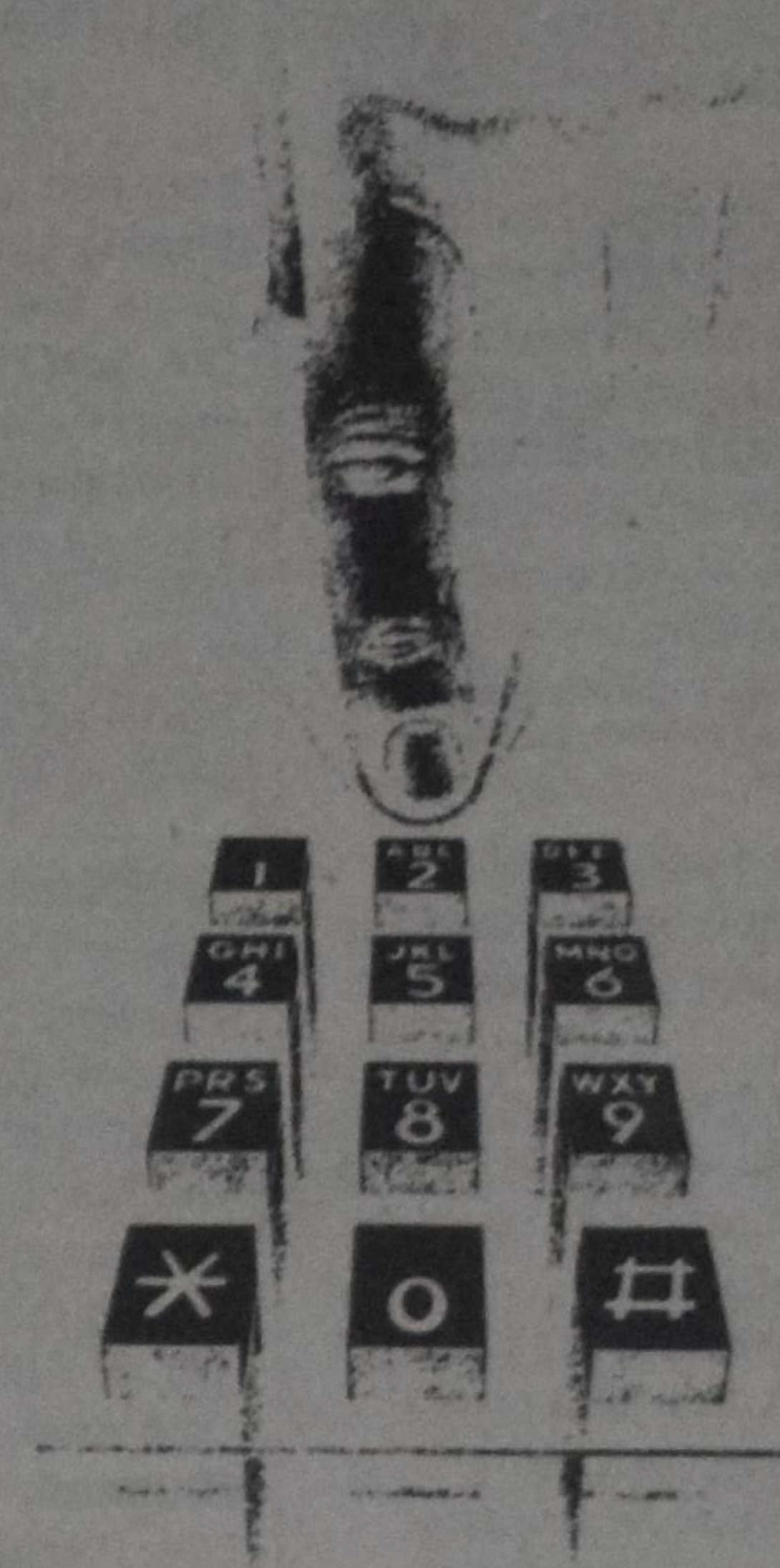
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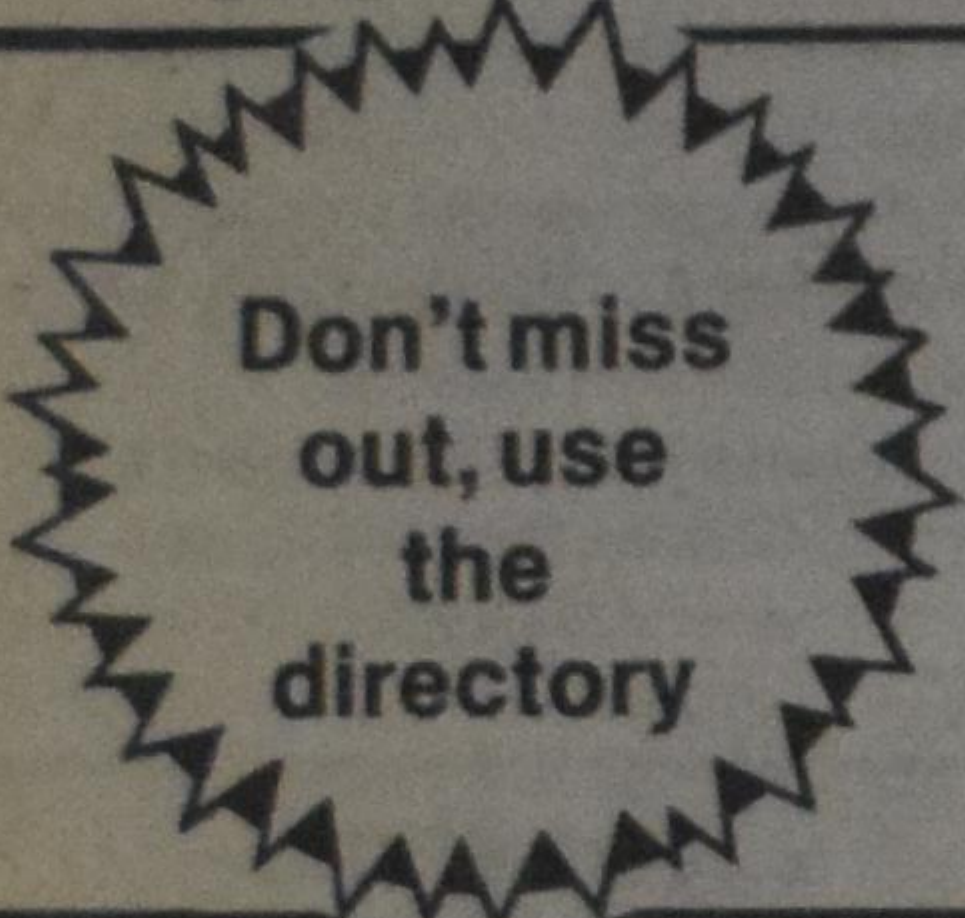


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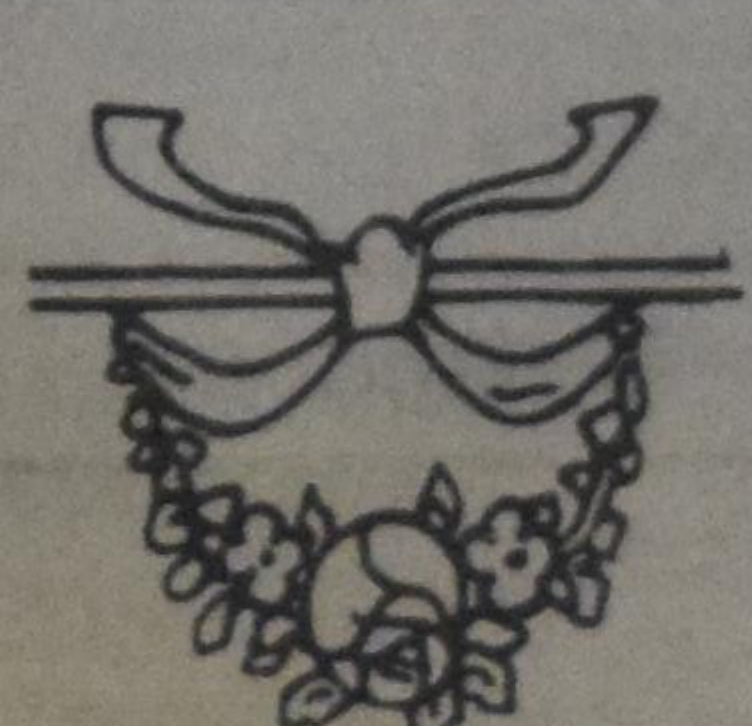


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Randy and Renee (nee Bill) thank the Lord for the safe arrival of</p> <p style="text-align: center;"><b>KATHRYN RENEE</b></p> <p>born Feb. 2, 1992, a sister for David. Sharing in our joy are grandparents, Louis and Martha Bill of Jarvis, Ont., and Harris and Gladys Nieuwsma of Pella, Iowa. Great-grandparents are John and Patricia Hogeterp of Townsend, Ont., and Minnie Nieuwsma of Pella, Iowa.                      Home address: 7474 Cherry Valley, Caledonia, MI 49316</p> <p><b>RUPKE (nee Reitsma):</b>                      "Great is the Lord and most worthy of praise; his greatness no one can fathom. One generation will commend your works to another" (Ps. 145:3, 4a).                      We, Dan and Mary Rupke give praise and thanksgiving to God for the gift of life that he has entrusted unto us with the birth of our fourth daughter,</p> <p style="text-align: center;"><b>REBECCA ANNE</b></p> <p>born Feb. 13, 1992, weighing 10 lbs, 7 1/2 oz.                      A welcomed little sister for Rachel, Natasha and Naomi.                      Rebecca is the 12th grandchild for Mr. and Mrs. Christian Rupke, Holland Landing and the 30th grandchild for Mrs. Japke Vander-Hoek-Reitsma of Whitby.                      Home address: R.R. #1, Oro Station, ON L0L 2E0</p>	 <p style="text-align: center;"><i>Congratulations to Dirk and Jantina Hilberdink (nee Sibma) on the occasion of their 50th wedding anniversary!</i></p>	<p>1942 March 24 1992                      With thanksgiving and praise to our God we hope to celebrate the 50th wedding anniversary of our parents and grandparents,</p> <p style="text-align: center;"><b>DIRK and JANTINA HILBERDINK (nee Sibma)</b></p> <p>We pray that the Lord will continue to bless you and keep you in his care.                      With love from your children and grandchildren:                      Dick &amp; Irene Hilberdink — St. Catharines                      Joe &amp; Dallas Hilberdink — St. Catharines                      Jake &amp; Didy Hilberdink — Kingston                      Dick &amp; Florence VanderMeer — Bancroft                      and 10 grandchildren and 3 great-grandchildren.                      Open house will be held on Saturday, Mar. 21, 1992, from 2-4:30 p.m. at First Chr. Ref. Church of Kingston, Ont.                      Home address: 809 Danbury Rd., Kingston, ON K7M 6M5</p> <p>With thankfulness to God we are happy to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p style="text-align: center;"><b>GERRIT and SHIRLEY RIEWALD</b></p> <p>Andrew Riewald                      Irene Riewald                      Sarah, Melissa                      Stan &amp; Anna Riewald                      Helena, Heather, Stanley,                      Carolyn, Diane                      Arnold &amp; Joyce Riewald                      Danyse, Barbara, Maree, James,                      Peter                      Alice &amp; Randy Elgersman                      Shirleyann, Rebecca, Randy,                      Gerry, Andrew, Steven, Glen                      Frank &amp; Lijse Riewald                      Adam                      Debbie &amp; Jack Snippe                      Robert, Jonathan, Kimberly,                      Mark                      Veronica &amp; Richard Slothouber                      Nicholas, Jeremy, Vanessa,                      Christopher                      Linda &amp; Peter Schuur                      Leona, Cynthia, Tamara,                      Samantha                      Sheila Riewald and William Vander Wier (fiance)</p> <p>Family and friends are cordially invited to an open house in their honour on Saturday, Mar. 21, 1992, from 2-4 p.m. at Maranatha Chr. Ref. Church, King Street, York, Ont.</p>	<p><b>Student housing/Bed and breakfast</b>                      This is a service being offered by the First Chr. Ref. Church of Guelph, Ont. If you are or will be attending Guelph University and need a place to stay, contact Maria Barten at:                      1 (519) 837-3495</p> <p style="text-align: center;"><b>BED &amp; BREAKFAST</b>                      Come back to the Netherlands!                      Stay close to the City of Utrecht F.175,- per person per week. For info. contact: Mw. Sneller, Pr. Irenelaan 53, Utrecht, the Neth. Tel.: 011-31-30443509.</p>
<p style="text-align: center;"><b>Thanks</b></p> <p><b>VAN ARRAGON:</b>                      We, William and Harmina Van Arragon, wish to thank all those who made our 50th wedding anniversary celebration a wonderful experience on Feb. 1, 1992. In addition to the many cards, calls and best wishes we collected nearly \$900.00 for the Canadian Food-grains Bank famine relief. Our federal government matches that amount with an additional \$3,600. We praise God for his goodness!                      Home address: Apt. #60, 400 Dominion St., Strathroy, ON</p> <p><b>VANDERLEEK:</b>                      We would like to express a sincere thank you to our family and friends for the many cards, flowers, phone calls and visits we received after the recent loss of our husband, father and grandfather, Gerbrand Vanderleek.                      Your kindness and prayers and sympathy showed us the communion of the saints in a very special way.                      Mrs. G. Vanderleek and family.</p>	<p style="text-align: center;"><b>Birthday</b></p> <p><b>BOOMGAARDT:</b>                      With joy and thanksgiving to our Lord, we hope to celebrate the 80th birthday of our mother and grandmother on Mar. 12, 1992,</p> <p style="text-align: center;"><b>MRS. JANKE BOOMGAARDT (nee Brouwer)</b></p> <p>We pray that the Lord will continue to bless you and keep you in his loving care. With love and congratulations:                      John Boomgaardt — London, Ont.                      Peter &amp; Judy Boomgaardt — Ottawa, Ont.                      Mary &amp; Bill Triemstra — Oshawa, Ont.                      Ray &amp; Mary Ellen Boomgaardt — Ottawa, Ont.                      Gary &amp; Jan Boomgaardt — Ottawa, Ont.                      George &amp; Nancy Boomgaardt — Toronto, Ont.                      and 17 grandchildren.                      Home address: 30 Eleanor Dr., Apt. 1002, Nepean, ON K2E 7E5</p>	<p style="text-align: center;"><b>Obituaries</b></p> <p>"For I am convinced that neither death nor life nor anything else in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8: 38, 39).                      On Feb. 24, 1992, the Lord called home,</p> <p style="text-align: center;"><b>JOHN VANDEKEMP</b></p> <p>in his 57th year.                      Beloved husband of Ann Zuiderveen. Loving father of:                      Ron and his wife Leslie — Georgetown, Ont.                      Jeff and his wife Sheri — Maple Ont.                      John Jr. — at home                      Loving opa of Justin                      Dear son of Maria and the late Walter Vandekemp.                      Survived by brothers, Art and Wally and sisters Jane, Marle, Willy and Ella.                      Predeceased by sister Eef and daughters Marie Ann and Wendy. Funeral service was held on Thursday, Feb. 27, 1992, at First Chr. Ref. Church, Kingston, Ont., Rev. Harry Mennega officiating.                      Correspondence address: Mrs. Ann Vandekemp, 1097 Frost Dr., Kingston, ON K7M 5N4</p> <p>s'Gravanzande, Richmond, B.C.                      Z.H. Feb. 22, 1992                      Oct. 24, 1912                      "But you, O Lord, are a compassionate and gracious God, slow to anger, abounding in love and faithfulness" (Ps. 86: 15).                      On Feb. 22, 1992, the Lord called home our beloved husband, father, grand- and great-grandfather,</p> <p style="text-align: center;"><b>MAARTEN WILLEM VAN DOP</b></p> <p>in his 80th year.                      Beloved husband of Francina Maria van Dop (nee Nieuwenhuizen).                      Beloved father of:                      Gerda &amp; Klaas Bosma                      Kees &amp; Corrie                      Adriaan &amp; Margaret                      Martin &amp; Carol                      Jane &amp; John Bouma                      Francina &amp; Rein Hoekstra                      John &amp; Theresa                      and 23 grandchildren and one great-grandchild.                      Funeral service was held Feb. 28, 1992, at Richmond Chr. Ref. Church Richmond, B.C., Pastor John Ooms officiating.                      Correspondence address: 10160 Railway Ave., Richmond, BC V7E 2B8</p>	<p style="text-align: center;"><b>Help Wanted</b></p> <p>Dairy Equipment Dealership in the Niagara Peninsula, is in need of a route, service and sales technician immediately. Please reply in confidence with resume, to:  <b>Tilstra Dairy Equipment Ltd.</b>                      R.R.#6, Dunnville, ON N1A 2W5</p>	
<p style="text-align: center;"><b>Births</b></p> <p><b>ALTENA (nee Sikkens):</b>                      With praise to the Lord, Bart and Sonya Altana announce the birth of their son,                      PHILIP KURT ALTENA                      born on Jan. 30, 1992.                      12th grandchild for Philip and Jean Altana and 26th for the late Kurt and Bertha Sikkens.                      Home address: 11-36 Greendale Dr., Hamilton, ON L9C 5Z4</p>	<p style="text-align: center;"><b>Obituaries</b></p> <p>The Lord took from us our loving husband, father and grandfather on Feb. 29, 1992,</p> <p style="text-align: center;"><b>HIELKE VEENSTRA</b></p> <p>born, March 27, 1912, in Achtkarspilen, the Netherlands. He was a resident of Holland Chr. Homes, Faith Manor, Brampton, Ont.                      He is survived by his wife Egbertje Veenstra (nee Vredeveld) and his children:                      Jean Weening and Walter Weening Della &amp; Sid Miedema                      Nona &amp; Lawrence LeGresley                      Pat &amp; Rodger Plunkett                      Henry &amp; Gwen Veenstra                      John &amp; Janice Veenstra                      and 16 grandchildren.                      Funeral service was held at the chapel of the Ward Funeral Home, Brampton, Ont., on Mar. 3, 1992. Interment at Meadowvale Cemetery.                      Correspondence address: Mrs. E. Veenstra, Holland Chr. Homes, Faith Manor, 7900 McLaughlin Rd., R.R. #10, Brampton, ON L6V 3N2</p>	<p style="text-align: center;"><b>House sitting</b></p> <p>A senior couple, visiting from Holland, is interested in house-sitting in the St. Catharines area. Period of stay is June 30-August 4, 1992.                      Contact:  <b>Nelly Visser at (416) 468-2549 or Jack De Visser at (416) 935-3968</b></p>	<p style="text-align: center;"><b>Teachers</b></p> <p><b>ALLISTON, Ont.: Alliston Community Chr. School</b>, an interdenominational school in Alliston, invites applications for a possible vacancy in <b>Kindergarten</b> (half-time, full-day) position, as well as somebody to teach classes in <b>Grades 5 to 8</b> to provide time for administration duties and special education. This could be a combined position. Ability to teach <b>French and music</b> would be considered assets. Applications and inquiries may be sent to:  <b>Gerty Baarda</b>                      c/o A.C.C.S.                      Box 1122                      Alliston, ON L0M 1A0                      Phone: (705) 435-4611</p> <p><b>AYLMER, Ont.: Immanuel Christian School</b> invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.)                      Send letter of application and resume to:  <b>Andy Vanderploeg, Principal</b>                      Immanuel Chr. School                      75 Caverly Rd., Aylmer, ON N5H 2P6                      or call (519) 773-8476 (school) or (519) 773-5009 (home)</p> <p><b>BOWMANVILLE, Ont.: Durham Chr. High School</b> invites applicants for the position of <b>physical education/English</b> for the 1992/93 school year. Please send applications to:  <b>Ren Siebenga</b>                      Durham Chr. High School                      R.R.#1, Bowmanville, ON L1C 3K2</p> <p><b>BOWMANVILLE, Ont.: Knox Chr. School</b> invites applications for possible openings at the <b>primary and junior levels</b> for the 1992/93 school year. Please send applications to:  <b>Bill Helmus</b>                      Knox Chr. School                      410 Scugog St., R.R. #1                      Bowmanville, ON L1C 3K2                      Phone: (416) 623-5871</p>	
<p style="text-align: center;"><b>Births</b></p> <p><b>ALTENA (nee Sikkens):</b>                      With praise to the Lord, Bart and Sonya Altana announce the birth of their son,                      PHILIP KURT ALTENA                      born on Jan. 30, 1992.                      12th grandchild for Philip and Jean Altana and 26th for the late Kurt and Bertha Sikkens.                      Home address: 11-36 Greendale Dr., Hamilton, ON L9C 5Z4</p>	<p style="text-align: center;"><b>Obituaries</b></p> <p>The Lord took from us our loving husband, father and grandfather on Feb. 29, 1992,</p> <p style="text-align: center;"><b>HIELKE VEENSTRA</b></p> <p>born, March 27, 1912, in Achtkarspilen, the Netherlands. He was a resident of Holland Chr. Homes, Faith Manor, Brampton, Ont.                      He is survived by his wife Egbertje Veenstra (nee Vredeveld) and his children:                      Jean Weening and Walter Weening Della &amp; Sid Miedema                      Nona &amp; Lawrence LeGresley                      Pat &amp; Rodger Plunkett                      Henry &amp; Gwen Veenstra                      John &amp; Janice Veenstra                      and 16 grandchildren.                      Funeral service was held at the chapel of the Ward Funeral Home, Brampton, Ont., on Mar. 3, 1992. Interment at Meadowvale Cemetery.                      Correspondence address: Mrs. E. Veenstra, Holland Chr. Homes, Faith Manor, 7900 McLaughlin Rd., R.R. #10, Brampton, ON L6V 3N2</p>	<p style="text-align: center;"><b>House sitting</b></p> <p>A senior couple, visiting from Holland, is interested in house-sitting in the St. Catharines area. Period of stay is June 30-August 4, 1992.                      Contact:  <b>Nelly Visser at (416) 468-2549 or Jack De Visser at (416) 935-3968</b></p>	<p style="text-align: center;"><b>Teachers</b></p> <p><b>BRESLAU, Ont.: Woodland Chr. High School</b> invites applications for possible openings, Sept. 1992. Combinations of the following areas may be required: <b>social sciences, guidance, math, sciences, computers.</b>                      Respond to:  <b>Woodland Chr. High School</b>                      R.R. #1, Breslau, ON N0B 1M0                      Phone: (519) 648-2114</p> <p style="text-align: center;"><i>More teachers ads continued...</i></p>	



# Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p><b>BRAMPTON, Ont.:</b> John Knox Chr. School seeks applications for a position in the <b>primary grades</b> for the 1992/93 school year. <b>French and music</b> an asset. All interested in applying, please forward application and resume to:</p> <p><b>Mr. I. Witteveen, Principal</b> John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Phone: (416) 451-3236 Fax: (416) 451-3448</p>	<p><b>JARVIS, Ont.:</b> Jarvis District Chr. School invites applications for the following positions for the 1992/93 school year: a <b>possible primary opening, a possible junior opening and a definite junior opening.</b> A strength in <b>French</b> would be an asset for the junior level teacher who would hopefully be able to teach French at the <b>intermediate level</b> on a rotary basis. J.D.C.S. has 10 classrooms, a good resource program, 236 students and a total of 14 staff members. If you would like to join a team of enthusiastic and dedicated teachers as part of a supportive Chr. community, please send your letters of application, resume and related materials to:</p> <p><b>Garry Glasbergen, Principal</b> Box 520, Jarvis, ON N0A 1J0 Phone: (519) 587-4444 (school) (519) 587-5374 (home)</p>	<p><b>OSHAWA, Ont.:</b> Immanuel Chr. School invites you to send your resume for a <b>possible opening in the primary or junior department.</b> Send to:</p> <p><b>Immanuel Chr. School</b> 649 Rossland Rd. West Oshawa, ON L1H 7K4 Att.: Mary Hosmar, Principal.</p>	<p><b>ST. THOMAS, Ont.:</b> Ebenezer Chr. School, invites letters of application for a <b>primary position and a possible part-time intermediate position</b> to begin September 1992. Please send letters of application or inquiry to:</p> <p><b>Mr. T. DeKoter, Principal</b> 77 Fairview Ave. St. Thomas, ON N5R 4X7 Phone: (519) 633-0690</p>	<p><b>UTTERSON, Ont.:</b> Muskoka Chr. School is seeking a teacher for a <b>combined Grade 2 and 3 class</b>, plus other possible openings at primary and junior levels. Please call <b>Bill Fitch, Principal</b> at (705) 385-2847 or write to:</p> <p>Box 150 Utterson, ON POB 1M0</p>
<p><b>CHATHAM, Ont.:</b> Chatham Christian School invites applications for its <b>special education position.</b> This opening will be combined with some classroom teaching to become a full-time position. Our special education program currently deals with diagnosis and remediation of learning difficulties, but may be expanded to include other exceptionalities. We are seeking an enthusiastic and creative teacher with training in special education or reading to join our team. Please direct inquiries and applications to:</p> <p><b>Rick Klooster, Principal</b> Chatham Chr. School 72 Tissiman Ave., Chatham, ON N7M 4G5 Tel.: (519) 352-4980</p>	<p><b>LACOMBE, Alta.:</b> Lacombe Christian School invites applications from qualified teachers for an <b>elementary music position</b> and for <b>two possible positions at the upper elementary level.</b> A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p><b>Wernart van Deventer</b> Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531</p>	<p><b>OTTAWA, Ont.:</b> Ottawa Chr. School, invites teachers interested in a position at the <b>Grade 2 level</b> to apply. Familiarity with <b>Whole Language and Math Their Way</b> is desirable. Candidates with expertise in <b>French</b> to the Grade 8 level are also invited to apply. The latter is a definite opening. Send resume and letter of application to:</p> <p><b>Wm. A. Van Dyke, Principal</b> Ottawa Chr. School 2191 Benjamin Ave., Ottawa, ON K2A 1P6 Phone: (613) 722-5836 Fax: (613) 828-3022</p>	<p><b>TABER, Alta.:</b> Taber Chr. School, operated by the Society of Chr. Education in Southern Alberta has a definite opening for a teacher at the <b>primary level.</b> There is also a possible opening in <b>Kindergarten</b> and at the <b>junior high level.</b> The ability to teach <b>French</b> would be an asset. Please send resumes to:</p> <p><b>Henry Ronda, Principal</b> Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550</p>	<p><b>WALLACEBURG, Ont.:</b> Wallaceburg Chr. School announces a <b>possible opening in a 5/6 split position.</b> An ability to teach <b>French</b> is an asset. Please apply with resume to:</p> <p><b>Wallaceburg Chr. School</b> 693 Albert Street Wallaceburg, ON N8A 1Y8 Att.: Mr. T. Tristram</p>
<p><b>DRAYTON, Ont.:</b> Calvin Chr. School invites candidates to apply for definite openings in <b>Grade 1 and Grade 7</b> for the 1992-1993 school year. The ability to teach <b>French</b> will be regarded as an asset. CCS is a well established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of more than 220 students for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:</p>	<p><b>LETHBRIDGE, Alta.:</b> Immanuel Chr. School in Lethbridge, Alta., is inviting applications from qualified teachers for the 1992/93 school term in the following areas: <b>elementary - Grade four through six jr./sr. high - music (instrumental and vocal), math, science (chemistry), social studies, and English.</b> Please forward all applications and letters of inquiry to:</p> <p><b>Mr. H. Konynenbelt, Principal</b> Immanuel Chr. School 802-6th Ave. North Lethbridge, AB T1H 0S1 or phone 327-4223, 328-4783</p>	<p><b>PRINCE GEORGE, B.C.:</b> Cedars Chr. School invites applications for <b>computer, English, French and woodworking (junior secondary) and possible intermediate positions</b> for the 1992/93 school year. Applications are to be sent to:</p> <p><b>Cedars Chr. School</b> 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Mr. John Reems Phone: (604) 564-0707</p>	<p><b>TRENTON, Ont.:</b> Trenton Christian School. Due to an anticipated increase in student enrollment, we are inviting letters of application and resumes for possible openings in both the <b>primary and junior grade levels.</b> Please contact:</p> <p><b>Jeremy VanDuyvendyk, Principal</b> Trenton Chr. School 20 Fourth Avenue, Trenton, ON K8V 5N3 Tel.: (613) 392-3600</p>	<p style="text-align: center;"><b>For Sale</b></p> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>IMPORTED FROM HOLLAND</b> <b>Baby Rompers</b> (one piece — with snaps on bottom) Variety of colours &amp; designs Ideal for sunsuits Sizes — up to 2 yrs. For information contact: <b>Corrie Vandenberg</b> <b>BESTEVER PRODUCTS</b> (416) 628-2173</p> </div>
<p><b>DUNDAS, Ont.:</b> Calvin Chr. School invites applications for one or more <b>possible vacancies in the junior grades.</b> Please forward all inquiries and resumes to:</p> <p><b>Mr. Jack Zondag, Principal</b> Calvin Chr. School 542 Ofield Road, N., R.R. #2 Dundas, ON L9H 5E2 Phone: (416) 627-1411</p>	<p><b>MAPLE RIDGE, B.C.:</b> Haney - Pitt Meadows Chr. School is now accepting applications for <b>primary and intermediate teaching positions.</b> A <b>background in music</b> is desirable as well as <b>computer literacy.</b> Please send resumes to:</p> <p><b>T. Vroon, Principal</b> Haney - Pitt Meadows Chr. School 121240-203rd. St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p>	<p><b>RED DEER, Alta.:</b> Red Deer Chr. School. Why not consider joining a thriving interdenominational school in this beautiful city of 60,000 people, located midway between Calgary and Edmonton? We have <b>definite openings in Grade 1 (full-time), Grade 5 (part-time core subjects) and junior high (part-time social studies and English).</b> We also have <b>possible openings in Grade 2 (full-time) and Grade 3/remedial (full-time combination).</b> If you are a committed Christian teacher who would like to join a dynamic, forward looking team, you should consider the Red Deer Chr. School. Experienced and new teachers are welcome to apply. Please address applications and inquiries to:</p> <p><b>Mr. R. Duggan, Principal</b> Red Deer Chr. School 14 McVicar St., Red Deer, AB T4N 0M1 Phone: (403) 346-5795</p>	<div style="text-align: center;">  <p><b>Teachers</b></p> </div>	<div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>Centennial Christian School</b> <i>Operated by the Terrace Calvin Christian School Society</i></p> <p><b>Centennial Christian School</b> invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from <b>Kindergarten through Grade 9.</b> We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10. Persons with a <b>math, socials or music/band</b> background are especially encouraged to apply. However, others will also be considered.</p> <p>We will also require a <b>full-time Grade 2 teacher</b> beginning in <b>September 1992.</b> Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p> <p style="text-align: right;"><b>Frank Voogd</b> Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p> </div>
<p><b>FRUITLAND, Ont.:</b> John Knox Memorial Christian School welcomes applications for <b>possible positions at the primary, junior and intermediate levels</b> for the 1992/93 school year. Also needed is a maternity leave replacement from September - December 1992. Interested teachers should contact the Principal, Mr. Julius de Jager for further information and application forms. <b>John Knox Memorial Chr. School</b> 795 Highway #8, Fruitland, ON L0R 1L0 Phone: (416) 843-2480</p>	<p><b>NANAIMO, B.C.:</b> Nanaimo Chr. School is seeking applicants for a <b>junior high teaching position</b> to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to:</p> <p><b>Mr. Ben Hendricks, Principal</b> c/o Nanaimo Chr. School 198 Holland Rd. Nanaimo, BC V9R 5K3</p>	<p><b>ROCKY MOUNTAIN HOUSE, Alta.:</b> Rocky Christian School has two possible openings in junior high for the 1992/93 school year. We are looking for experienced or new teachers with a combination of teaching areas in <b>English/history/science/P.E., and French.</b> We also have a definite opening in <b>Grade 6</b> and a half position in <b>special ed.</b> Please send your letter of application, statement of philosophy of Christian education, resume, and references to:</p> <p><b>Rocky Chr. School</b> 5204 - 54th Ave., Rocky Mountain House, AB T0M 1T0 Attention: Mr. W. Slofstra, Principal Deadline: March 31, 1992</p>		
<p><b>KITCHENER, Ont.:</b> Laurentian Hills Christian School invites applications for the 1992/93 school year. There are possible openings in <b>primary and junior teaching positions.</b> Interested applicants should send resumes to:</p> <p><b>Mr. Luke Janssen, Principal,</b> Laurentian Hills Chr. School 11 Laurentian Drive, Kitchener, ON N2E 1C1</p>	<p><b>NEWMARKET, Ont.:</b> Holland Marsh District Christian School. We have a possible opening at the <b>Grade 8 level</b> for someone with ability in <b>French and music.</b> Please apply if teaching 16 students in a growing school appeals to you. Contact:</p> <p><b>Corrie Bootsma, Principal</b> Holland Marsh District Chr. School R.R. #2, Newmarket, ON L3Y 4V9 Phone: (416) 775-3701</p>	<p><b>SARNIA, Ont.:</b> Sarnia Chr. School invites teachers to apply for possible teaching positions at <b>various grade levels</b> for Sept. 1992. We are particularly interested in teachers with expertise in areas of <b>science and music (instrumental).</b> Please send resume and letter of application to:</p> <p><b>Mr. Pete Weening, Principal</b> Sarnia Chr. School 1273 Exmouth St. Sarnia, ON N7S 1W9 Phone: (519) 383-7750</p>	<div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>VACANCIES</b></p> <p><b>Smithville District Christian High School</b> has a vacancy for a <b>French teacher</b> and <b>possible positions in the social sciences, music, Bible, science and English</b> for the 1992/93 school year.</p> <p>Please send all applications and direct all inquiries to:</p> <p style="text-align: right;"><b>Smithville District Chr. High School</b> 6488 Smithville Road, R.R. #1 Smithville, ON L0R 2A0 Attention: Marc Strooboscher, Principal Phone: (416) 957-3255 Fax: (416) 957-3431</p> </div>	





# Classified

<b>Teachers</b>	<b>Teachers</b>	<b>Teachers</b>	<b>Help Wanted</b>
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OTTAWA, Ont.: Redeemer Chr. High School invites applications for teachers for possible openings in all areas for Sept. 1992. Applicants should be qualified teachers with an ability to integrate a Chr. perspective in their subject areas. Become a team member in a vibrant school community! Please forward resume with written application to:


**Derrek Maggs, Principal**  
 Redeemer Chr. High School  
 2199 Regency Terrace  
 Ottawa, ON K2C 1H2  
 Phone: (613) 721-8233  
 Fax: c/o L. Triemstra (613) 225-3758.

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 2621 CAVENDISH DRIVE  
 BURLINGTON, ONTARIO L7P 3W6  
 (416) 336-5619

**Timothy Christian School (Rexdale)**

has a definite opening for a

**Teaching Principal**

Ability to teach band and/or an interest in computers would be assets.

Interested persons should send their resume/ references to:

**William Groot**  
 34 Fallowfield Rd.  
 Rexdale, ON M9W 2W2  
 Tel.: (416) 743-2554 (evenings)

**Calvin Christian School**

**245 Sifton Avenue**  
**Winnipeg, MB**  
**R2G 0T1**

Applications are invited for teaching positions in the **PRIMARY** and **INTERMEDIATE** grades.

As well applications are solicited for **SCIENCE-MATH** and **LANGUAGE ARTS-SOCIAL STUDIES** positions in Junior High

Calvin Christian School is a funded school in a province where the political climate supports independent schools

**Consider working in a modern facility with an enrolment of 310 students and a teaching and support staff of 23.**

Forward your letter of application with resume to the above address.

**DIRECTOR**

**REQUIRED**

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- resource support to groups across Canada which offer the Friendship Program to individuals with developmental disabilities
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- innovator, creative, growing edge of work with persons with developmental handicaps


**Responsible to:**  
 Board of Directors, Friendship Groups Canada.

**Location:**  
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The position will initially be up to three days per week with the possibility of working into full-time employment.

Interested applicants should submit a resume outlining education, qualifications, experience and other pertinent details to:

**Personnel Selection Committee,**  
**Friendship Groups Canada,**  
 28 1/2 Pelham Road,  
 St. Catharines, ON L2S 1R2  
 Deadline for response: March 25, 1992



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**Calvinist Contact**

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 UNIT 4  
 ST. CATHARINES, ON  
 L2W 1A1

**London District Christian Secondary School**

invites applications for positions in: **English, math, science, Bible** and possibly **French**, for the 1992/93 school year.

Please send your letter of application, accompanied by a statement of faith, resume and references to:

**Mr. H. Kooy, Principal**  
 c/o LDCSS,  
 24 Braesyde Ave.  
 London, ON  
 N5W 1V3

<b>Help Wanted</b>	<b>Help Wanted</b>
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**Christian Labour Association of Canada**

**Administration Office**

**Hamilton, Ontario**

has an immediate position available for a full-time

**ADMINISTRATIVE ASSISTANT**

The person we are seeking should possess good verbal and written communication skills as well as computer operating skills in a P.C. environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.

Please send enquiries and/or applications to:

**Peter Van Duyvenvoorde, Administrator**  
 P.O. Box 4207 Station "D"  
 Hamilton, ON L8V 4L6  
 (416) 575-9544

**DORDT COLLEGE OPENINGS**

**Administrative Position**

**Registrar:** Responsibilities include planning, organizing, and managing a computer-based information system for student registration and records. Preference given to candidates with graduate degree and postsecondary academic experience as faculty member or administrator.

**Faculty Positions**

**Agriculture:** Instructor with responsibilities for teaching and farm operation at the 160-acre Agriculture Stewardship Center. Desired qualifications: farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.


**Psychology:** One-year or first-semester position to replace faculty member on leave. Teaching responsibilities will be in general and experimental psychology. Doctorate preferred.

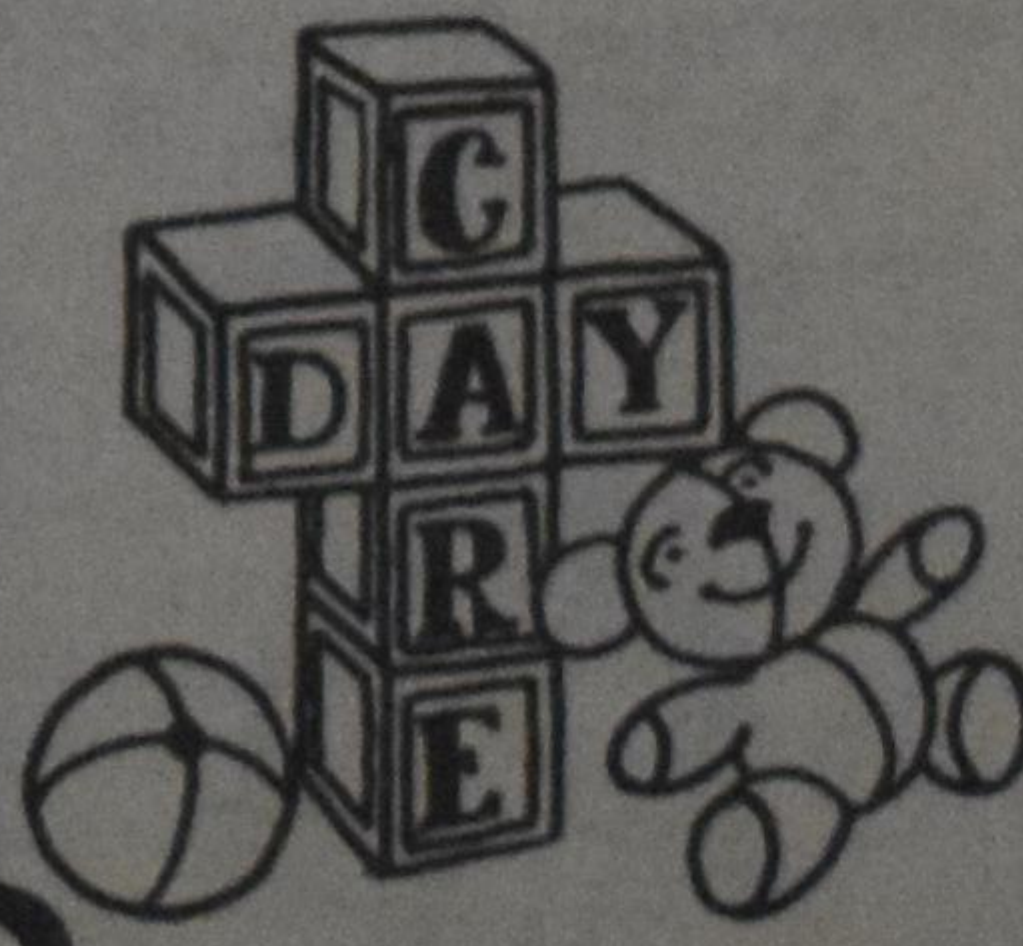
**Theatre Arts:** One-year position to replace faculty member on leave. Involves directing two mainstage shows and teaching two courses per semester. Doctorate preferred.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

Send letter of interest, resume, and graduate transcripts to Dr. Rockne McCarthy, V.P. for Academic Affairs, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

 **DORDT COLLEGE**  
 Sioux Center, Iowa 51250-1697  
 Ph: 712-722-3771  
 FAX: 712-722-1198



**E.C.E. GRADUATE**  
 required, full-time.

Send resume to:

**Immanuel Day Care Centre**  
 Channel Nine Crt.  
 Agincourt, ON M1S 4B5  
 Phone: (416) 293-9361



# Events/Classified

## Events ↓

### SPYKMAN OPEN HOUSE

The family of Gordon J. Spykman cordially invites relatives, friends, former students and colleagues to join with us in celebrating the culmination of Dr. Spykman's 36 year career in teaching and the ministry, as well as the recent publication of his book entitled **Reformational Theology**.

An open house will be held in his honour on **Saturday, April 4, 1992, from 2-4 p.m. at the Calvin College Manor House.**

Home address:  
**Dr. and Mrs. Gordon J. Spykman**  
 1715 Griggs S.E.  
 Grand Rapids, MI 49506

### A SPECIAL INVITATION TO FORMER STUDENTS, TEACHERS AND MEMBERS

JOIN US FOR THE  
**35th ANNIVERSARY**

OF THE  
**HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL**

FRIDAY MARCH 27th 7:30 PM

ALUMNI CHALLENGE BASKETBALL  
 TEACHERS V SR. GIRLS  
 ALUMNI V SR. BOYS  
 FREE ADMISSION

**SATURDAY MARCH 28TH 6:00 PM**  
**ANNIVERSARY BANQUET**

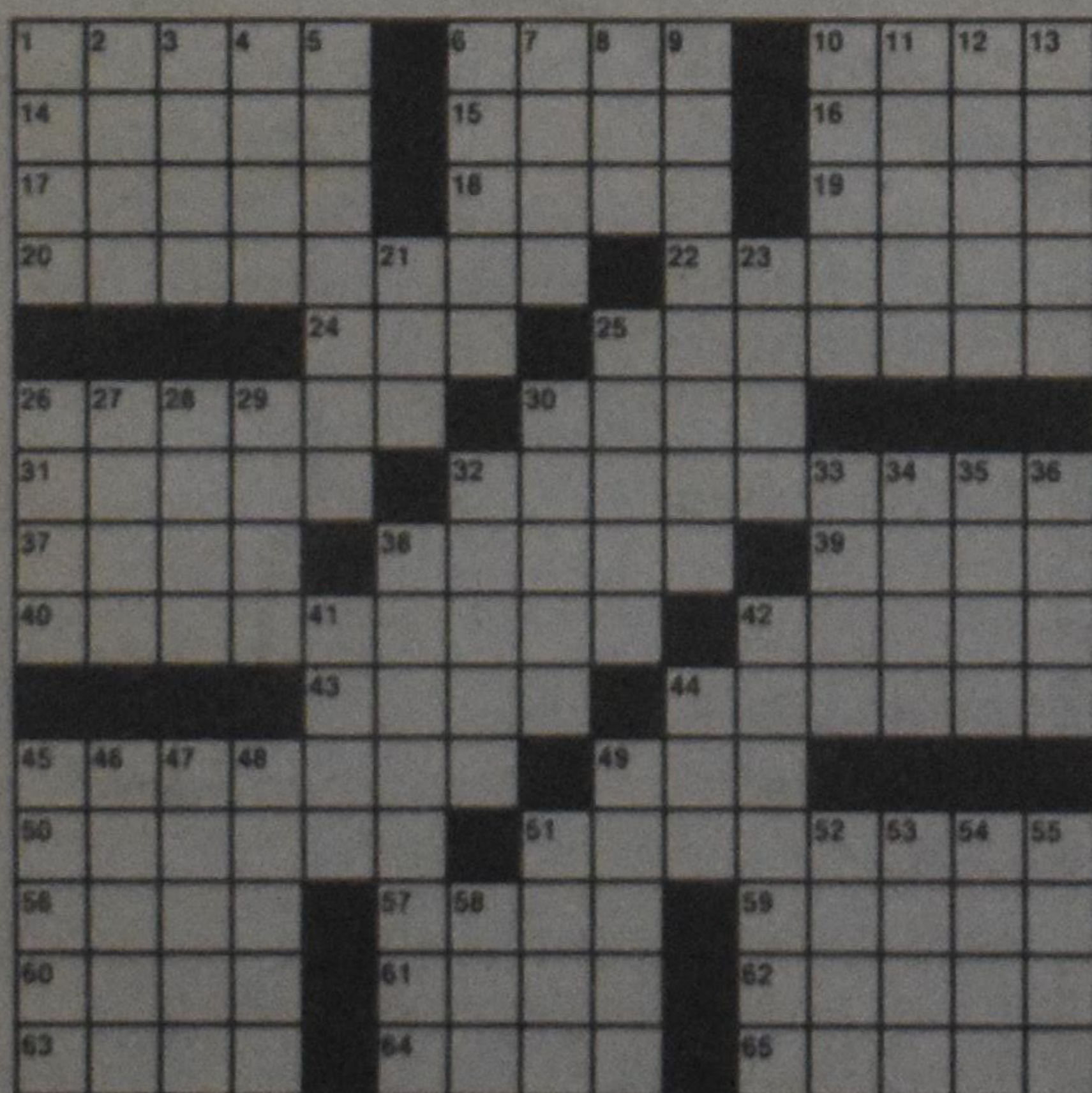
WITH NOSTALGIC TRIP THROUGH H.D.C.H. HISTORY AND MUSICAL ENTERTAINMENT

BANQUET TICKETS \$17.50 PER PERSON  
 AVAILABLE BY CALLING SCHOOL OFFICE  
 (416) 648-6655 LIMITED SEATING  
 Ticket sale deadline: March 23

### Weekly puzzle

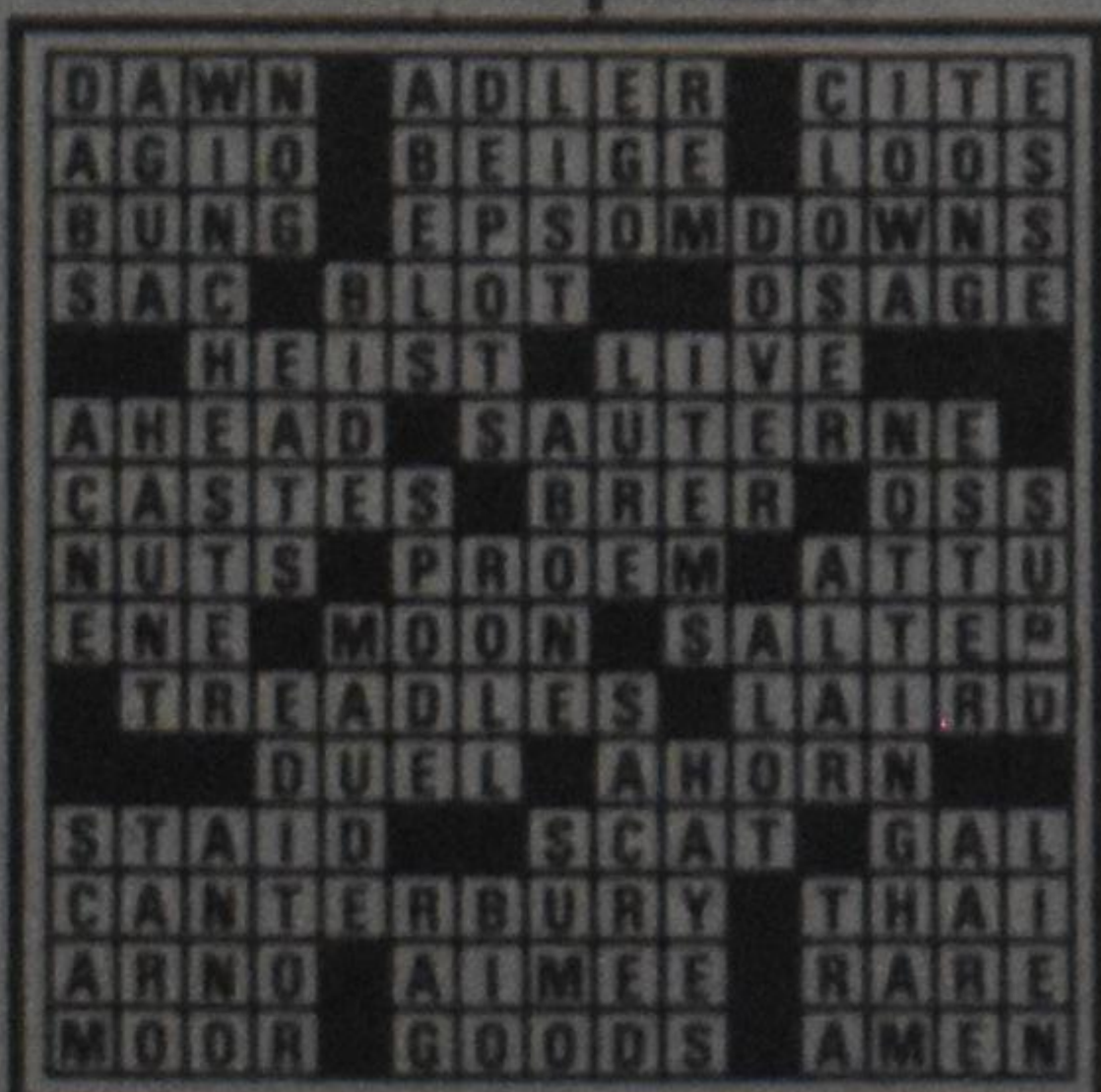
by I. Miller

- ACROSS**
- 1 Railroad switch
  - 6 Scarves
  - 10 Children
  - 14 Certain floor worker
  - 15 Auto part
  - 16 Check copy
  - 17 Get the lead out
  - 18 Swarm
  - 19 Variable star
  - 20 House of brass?
  - 22 Weather map line
  - 24 Offspring
  - 25 Suitability
  - 26 Panda snack
  - 30 Positive
  - 31 City near Cleveland
  - 32 Narrative
  - 37 Claim
  - 38 Disney's middle name
  - 39 Cart
  - 40 Tries
  - 42 Annoy
  - 43 Blue Jays or Orioles
  - 44 Imperfect
  - 45 Laugh
  - 49 Arafat's gp.
  - 50 Taxed
  - 51 Young talents under one's wing
  - 56 Ed or Nancy
  - 57 Mayberry youth
  - 59 Tot's transport
  - 60 Steak order
  - 61 Other
  - 62 Pillow fill
  - 63 Tiny colonists
  - 64 Tatum's dad
  - 65 Singer Della



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### Last week's puzzle



- DOWN**
- 1 Gait
  - 2 Put to work
  - 3 — Bator
  - 4 Egg container
  - 5 Betrayal of trust
  - 6 Majorette's prop
  - 7 Draft animals
  - 8 Pub pour
  - 9 Some athletes
  - 10 Mortise mate

- 11 Southwest structure
- 12 Prima donnas
- 13 Headliners
- 21 Sticky stuff
- 23 Anna who was Nana
- 25 Distinctive qualities
- 26 Package cotton
- 27 Related
- 28 TV talking horse
- 29 Off-white
- 30 Actress Talia
- 32 Duplicate
- 33 Brainstorm
- 34 Gang
- 35 Wash
- 36 Looked over
- 38 Villain
- 41 Pay to play
- 42 Cabal member
- 44 "Alice" spinoff
- 45 Barton or Bow
- 46 Macho type
- 47 Apparent

- 48 Rebels
- 49 Dress up
- 51 Tilting tower town
- 52 PA port
- 53 Author Andre
- 54 — out (makes do)
- 55 Withered
- 58 Thickness

### Calendar of Events

March 14	Conference "Partnership in the Gospel VII" with keynote speaker Rev. Andrew Kuyvenhoven. From 9 a.m. - 3 p.m. at Calvin Seminary, Grand Rapids, Mich. For info, call (616) 454-4888.	March 29	Dutch service led by Rev. J. Kuntz, 3 p.m., CRC, Ancaster, Ont.
March 20	"Christians in Politics," an address by Redeemer College's David T. Koyzis, 7:30 p.m., Maranatha CRC, Cambridge, Ont.	March 30	Homestead's annual meeting, 8 p.m., CRC, Ancaster, Ont. Speaker: Jerry Van Spronsen. Dessert social from 7-8 p.m.
March 27	The King's College Spring Choir Concert, featuring the chamber choir as well as the handbell choir, 8 p.m., West End CRC, Edmonton, Alta.	Apr. 3	Showing of the film "Children at risk," featuring James Dobson and Gary Bauer. At 7:30 p.m., CRC, Williamsburg, Ont.
March 27	Annual meeting Dutch Marine Veterans, 11 a.m., Anglican Church, 161 Bronte Rd., Oakville, Ont.	Apr. 4	CLAC celebrates its 40th anniversary at the bi-annual convention at the Edmonton Convention Centre, Edmonton, Alta. Theme for the day: "In the Presence of Justice." Keynote speakers: Dr. Paul Marshall and the Hon. Elaine McCoy, Alberta's Minister of Labour.
March 28	35th Anniversary banquet, 6 p.m. at Hamilton District Chr. High School, Ancaster, Ont. For tickets call (416) 648-6655.	Apr. 4	Open house for Dr. Gordon J. Spykman, 2-4 p.m., Calvin College Manor House, Grand Rapids, Mich.
March 28	Easter concert, with organist Andre Knevel, at 8 p.m., Mountainview CRC, Grimsby, Ont.	Apr. 17	"Komt nu met zang," annual Dutch song festival, 7:30 p.m., CRC, Ancaster, Ont.

### Help Wanted ↓

#### SEEKING A PASTOR

West-End Chr. Ref. Church, Edmonton, Alberta, is seeking an ordained pastor to serve as Minister of Congregational Life and Outreach.

The successful applicant will join an existing staff ministry consisting of Pastor, Youth Director, Music Director, and Administrative Assistant. This will be a full-time position focusing on outreach, congregational visiting, teaching, preaching, and counselling as required. A complete position description and church profile is available on request.

For more information, please contact:

Rick Struik, chairperson Search Committee,  
 (403) 489-8080 (day), or (403) 481-3016 (evening), or write to  
 West-End CRC, Search Committee,  
 c/o Rick Struik,  
 14308-87 Avenue, Edmonton, AB T5R 4E2

### For Rent ↓

#### FOR RENT ON VANCOUVER ISLAND

We are looking for a young, Christian family to live with us on a 75-acre farm, all in pasture. Good producing land. Nice colonial-style, 4-bedroom house. Rent is not as important as being good caretakers and pleasant neighbours. Rent negotiable with some maintenance work on campground located on same farm. Very nice location. Write or phone (giving references) to:

Klaas & Annie Siebring  
 780 Kilmala Rd., R.R. 2  
 Mill Bay (Vancouver Island), BC V0R 2P0  
 Phone: (604) 743-2074

### Events ↓

# Milk & Honey

## SUMMER FESTIVAL

*A vacation with a Christian perspective*

Fellowship, outings, guided tours, banquets, and entertainment. These are just some of the things we offer you if you vacation with us.

In addition, our faculty are ready to share biblical and psychological insights to help us understand the changes we experience as we mature under the theme:

*"The Seasons of our Lives"*

**JUNE 1 - 5, 1992 at Redeemer College**

For reservations call Janet Hoytema at (416) 648-2131

Redeemer College  
 Ancaster, Ontario L9G 3N6

### Church news

#### Christian Reformed Church

**Calls accepted**  
 — to Hagersville  
 Community CRC, Hagersville, Ont., Rev. Bart Velthuisen of Hebron, Renfrew, Ont.

**Classis meeting**  
 — Classis Chatham will meet in regular session on Tuesday, May 12, 1992, in the CRC of Mount Brydges, Ont. All agenda materials must reach the stated clerk by Monday, March 30.  
**Jan H.G. Vandergeest, Stated Clerk.**

### 17th Annual Christian Reformed Home Missions RED MESA TOUR

An exciting, spiritual journey through the great Southwest.

**Sept. 15-22, 1992**

with an optional extended tour of

**Santa Fe**  
**Sept. 22-25, 1992**  
 Travel arrangements by **Witte Travel**

Group Tour Department  
 3250 28th St. SE  
 Grand Rapids, MI 49512  
 616-957-8113  
 Toll Free 800-253-0210  
 or call Home Missions  
 616-246-0757

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.

**Jan kalma**

De Meer 24, 9201 EZ Drachten  
 Die Netherlands—Tel. (31) 5120-15199

Fax (31) 5120-32324



# Help Relieve Hunger



*Reach out  
with loving actions...  
Help plant seedlings  
of hope!*

*Let us not love with words or tongue but with actions and in truth.* 1 John 3:18

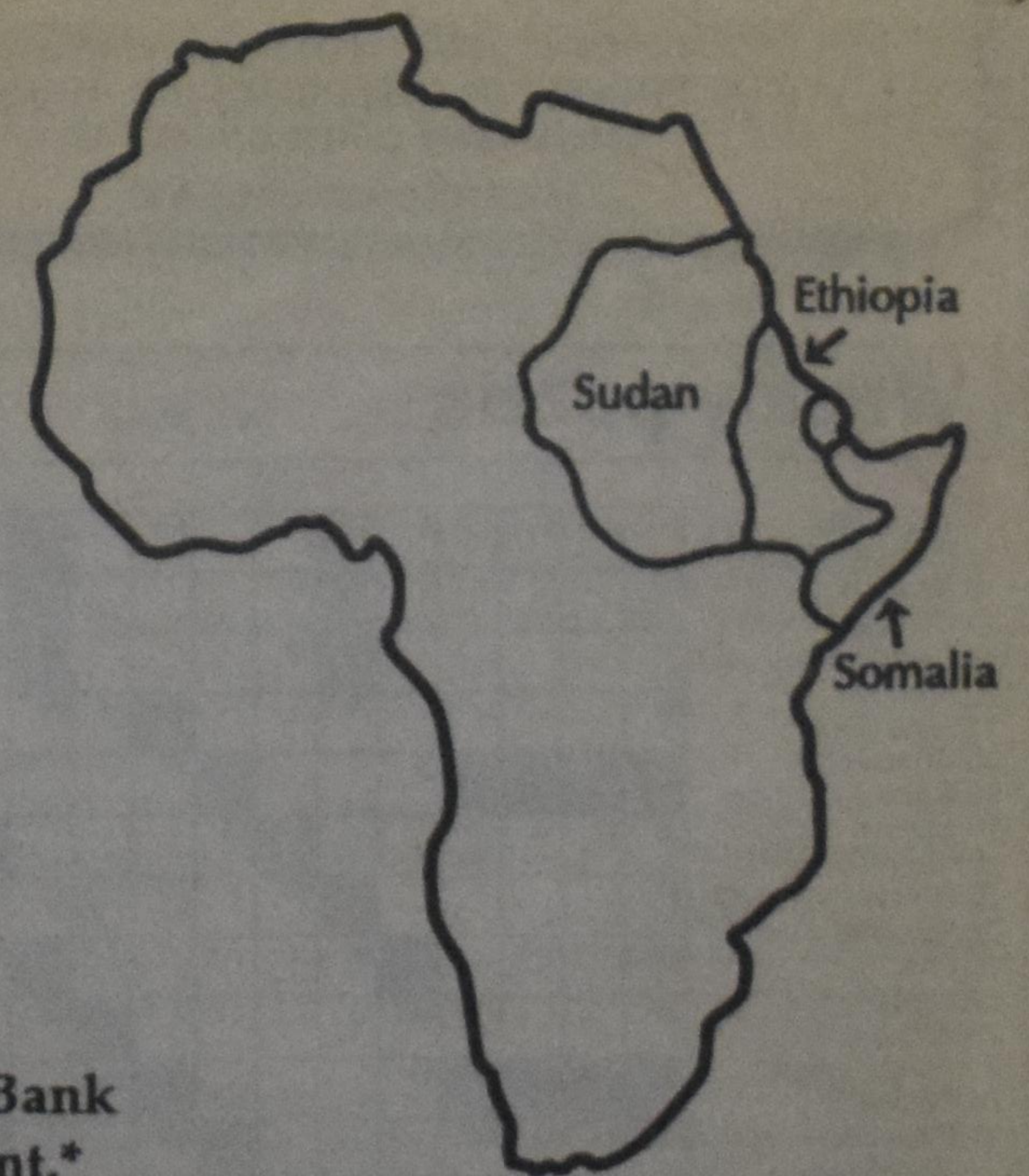
20 million people throughout the Horn of Africa are suffering from the effects of drought, famine, and displacement from their homes. For those feeling the pangs of hunger, the future seems to hold little hope.

But the Christian Reformed World Relief Committee (CRWRC) and the Canadian Foodgrains Bank are working together to restore hope to the hungry in the Horn of Africa and around the world. Seedlings of hope!

One of the ways we do that is through food-for-work projects like the one we're helping to fund in Ethiopia. People are employed to plant and care for new seedlings in areas which are no longer suitable for food production. Instead of wages, the workers are paid with food, food donated by Canadians like you!

In many African regions, heavy population and soil erosion are causing the desert to expand upon useful land. Trees help to stop this loss of valuable top soil. So planting seedlings of hope not only feeds hungry people and gives them meaningful work to do, it also protects potentially productive farm land from the invading desert.

Watch your seedling grow! A \$20.00 donation to CRWRC for the Canadian Foodgrains Bank becomes a substantial \$100.00 of food relief when matched by the Canadian government.\* This gift can purchase 200 kilograms of food, feeding a family of five for 2 1/2 months! You'll be helping to relieve hunger and restore hope in the neediest areas of the world. And you'll have the satisfaction of being part of something truly Christian--reaching out with loving actions to those who need it most. Contributions can be made through your deacons' planned offering or mailed directly to the address below:



## Help Plant Seedlings of Hope



CHRISTIAN REFORMED  
WORLD RELIEF COMMITTEE  
3475 MAINWAY, P.O. BOX 5070  
BURLINGTON, ONTARIO L7R 3Y8  
(416) 336-2920

CRWRC

*Together, we can  
help plant  
seedlings of hope*



\*Each year, in addition to its other programs, CRWRC commits \$250,000 to its work with the Canadian Foodgrains Bank. Funds received in excess of this amount will be utilized to bring much needed emergency relief in response to international disasters.